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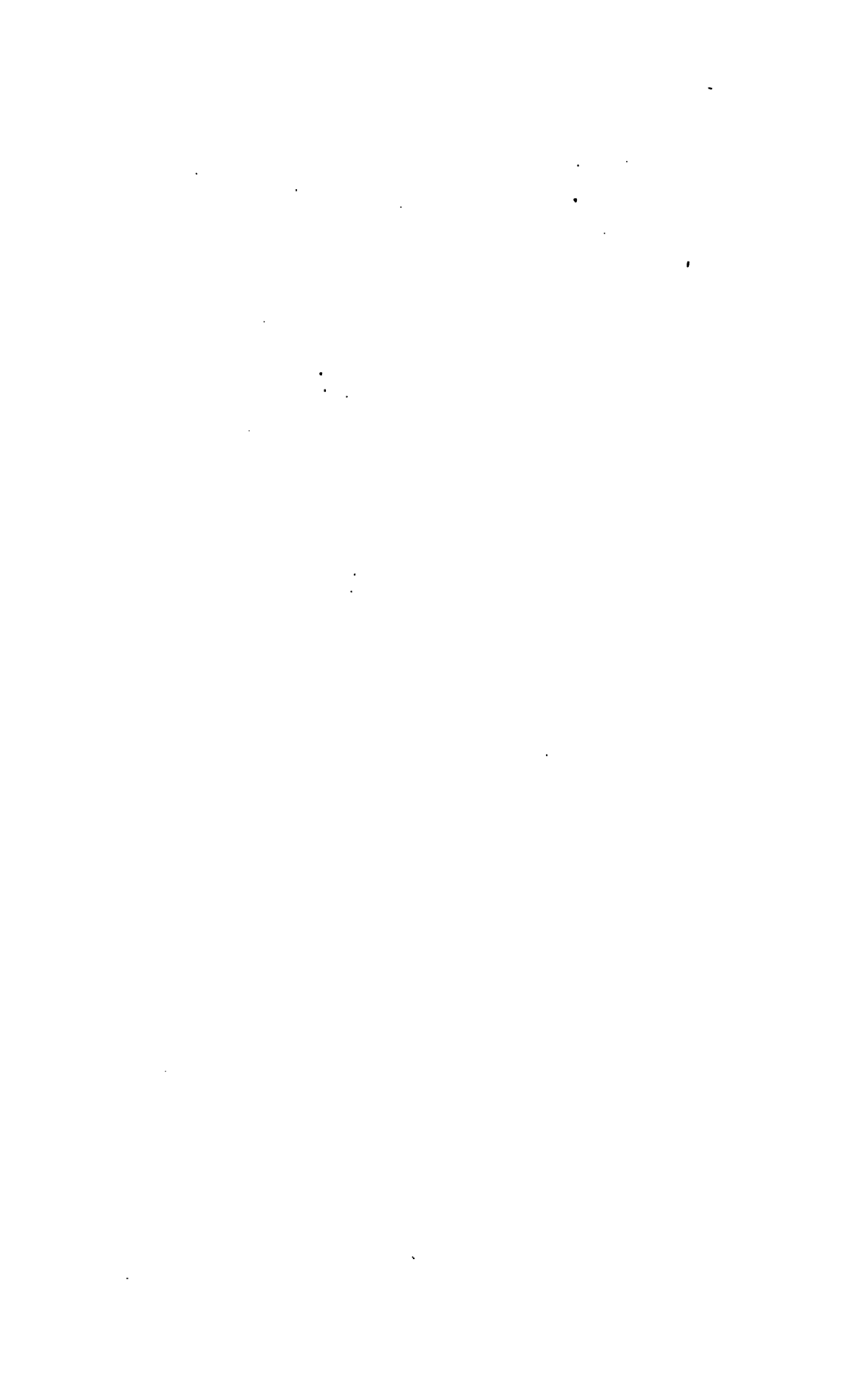


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A

CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

BY

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PREFACE AND INTRODUCTION.

THE appearance of a Hebrew Grammar, claiming to be a critical one, will not, it is thought, in the present state of philological science, prove entirely unacceptable. Indeed it might somewhat savour of affectation, were the author to offer any apology for the publication of his work in a period so productive in all the departments of literature; since it has been undertaken, and by the permission of the Almighty so far completed, with the design of meeting the urgent demands which the improvements effected in every branch of general philology now make on the cultivators of the Hebrew language for its further and more philosophical developement. With this view of the subject always before him, it has been the author's constant aim, to analytically investigate, and synthetically exhibit and explain, those laws which give rise to the phenomena of formation and inflection presented by one of the most natural and regular of languages; and at the same time incidentally to point out its surprisingly intimate connection, both lexicographical and grammatical, not only with the other Shemitish languages, but also with those of the Japhetish or Indo-European stock,—thereby laying open to the view of the future investigator in this interesting field of research the rich mine of discovery which awaits him. How far the present work may have succeeded in effecting these important purposes, it must be left for the candid and impartial critic to state, and for time to decide.

The period has now gone by when a grammar was regarded as complete which exhibited the etymological and syntactical forms of a language as phenomena peculiar to itself, and whose sole merit consisted in the degree of diligence employed in collecting these facts, and the clearness of the arrangement in which they were displayed. In the present age, when philology, by means of the philosophical mode of treatment to which it has been subjected, is raised to the rank of a science, that grammarian will not be considered as having duly executed his task who does not enter upon the resolution of the phenomena of the particular language he undertakes to discuss, with the conviction that they are all necessary results of immutable and constantly operating laws, and with the intention of discovering and exhibiting those laws, and of applying them to the illustration of the

whole body of facts which the language presents; at the same time showing for what reason and in what manner certain forms are made to serve certain grammatical purposes, and how these forms have arrived at their existing state. By this method of proceeding, the grammar of an individual language, which must otherwise prove a dry collection of lifeless, arbitrary, and loosely connected facts, is reduced to a completely organized system, connected in the most intimate manner by internal and eternal bands with an entire science.

The honour of creating this new and splendid era in philology has been reserved for the nineteenth century, the distinguishing characteristic of which is an impatience of the circumscribed limits within which our less enterprising forefathers were content to move, and an ardent desire to extend the moral, political, and literary horizon to its utmost stretch. In the general struggle of all classes of men for the advancement and elevation of their several pursuits, the philologist has not remained idle. For, as an aspiring youth, not satisfied with the one-sided view of men and things obtained by even the most intimate acquaintance with all that pertains to his own country, travels through divers and far distant regions, and, after contemplating the exhaustless variety of their institutions and productions with the comprehensive glance of a world-historian, returns with his knowledge increased, his views enlarged, and his powers of observation sharpened, to his native land, where he meets with a thousand sources of interest and instruction which before from their very familiarity escaped his attention; so the philologist, to whose elevated aims the study of a few favourite tongues no longer suffices, turns his attention to that cradle of history, arts, and languages, the East,—and, having reached the banks of the remote Indus, by investigating the venerable tongues there still existing, discovers the means and the manner of exchanging their ideas which men have employed from the birth of time. With the knowledge thus acquired, he applies himself anew to the examination of his native tongue and of those more nearly related to it, whose structure now presents to his delighted view a philosophical symmetry and beauty of which before he possessed not the slightest conception.

The revolution thus produced within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly discovered star in the East, the Sanscrit, now so brightly illumining the horizon of philology,—and led on by its refulgent beams arrived at the classic soil of the ancient Hindu, where to their astonishment they recognised the scenery of their own familiar homes, and heard the well-known accents of their native tongues,—they began to anticipate a discovery of no less importance, than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages, which had long pressed themselves on the attention of

critical minds. For, knowing as they did that languages are the product of the movements of the organs of speech, which are originated and controlled by the emotions of the soul,

"post effort animi motus, interprete lingua;"

and also that, as human nature is in all times and places essentially the same, so consequently is human feeling, they argued with justice that these results of the operations of the mind, however concurrent circumstances might cause them externally to vary, must nevertheless bear a strong internal resemblance to each other.

The real conditions of the difficult problem, the solution of which is the nature of that common bond of union between all languages whose existence has long been felt and acknowledged as certain, begin to be more clearly understood, now that the philologist, by a philosophical study and comparison of languages the most remote, is prepared to seek this intimate connection in something deeper than the mere outward form, viz. in the nature of the human mind, the primary cause of all language, and in the structure of the organs of speech, the universal instrument by which it is produced. The truth of the proposition is now fully established, that, as the logician in undertaking to discover and explain the laws of thinking, (the internal speech or language of the soul, depending indeed upon words, but not yet incorporated into sounds,) must examine into all the faculties of the human mind, watch with a deeply penetrating look their movements, operations, and progress, and finally display the results of his inquiries in a series of laws so systematically progressive that each one may serve as the foundation for that which succeeds it; in like manner the philologist, after an accurate investigation and comparison of the various powers of the mind, must discover in the relation of the physical senses to the external world, how the internal man becomes excited to cause the organs of speech to be set in motion, and in what manner these organs are impelled by his feelings to the production of articulate sounds.

At the very outset of his inquiry, he will not fail to recognise the important truth, that all the nations on which the sun shines in his daily course, from the subdued and patient Chinese to the untamed savage that roams the wilds of America, have the same purpose in putting their organs of speech in motion, namely, to embody in sounds the operations of their minds; and that those ideas and feelings which one nation wishes to communicate, another will likewise desire to convey. But that which remained undivided and unchanged in the harmony of thought and feeling, and dependent for its form on the subjective character of each individual nation, as soon as it is brought forth into the external world through the agency of the organs of speech, becomes diversified in a variety as boundless as the modifications which the voice and the movements of the organs themselves admit. Thus the ideas must necessarily break through their previous

harmony in order to issue forth embodied in sounds; and as these come in contact with the rest of the external world, the reaction exerts upon their formation a powerful influence. And hence the developement of these sounds,—which are produced by changes in the position or configuration of the organs of speech, as for instance the vowels, or by their actual collision, as the consonants,—although in all times and places essentially the same, exhibits itself under varying aspects, not only in the different languages of separate nations, but also in the often numerous dialects of a single tongue.

Accordingly the developement of consonants and vowels, considered independently of each other as the primary elements of speech, is the second point in the formation of language to which the attention of the philologist must be directed. And this will lead him by an easy transition to the discovery of those general principles on which is founded the combination of vowels and consonants into syllables. Here a much greater variety will disclose itself to him in the methods pursued by different languages than in the course of his preceding investigations; for in proportion as these articulate sounds remove from their internal source, and continue to render themselves independent by advancing further into the material world, the more extensively they become modified by external influences. Yet amid all this diversity of sounds and forms, he must not lose sight of their unity of origin, or shrink from the task of seeking out the clue to its discovery.

As the philologist thus pursues his investigations, and, prepared by the results of his preceding researches into the primary elements of language, proceeds to examine the further combination of syllables into words, he again enters upon a larger and at the same time an entirely new field. It must now be his object to ascertain, not only how syllables are combined, but also why they are combined as he finds them, and not otherwise; and not only what ideas such combinations are intended to convey, but also why they convey one idea rather than another. Indeed the philologist can scarcely be said to have fairly entered upon the study of language, till he comes to inquire on what account words are created, or in other words, wherein consists the connection between these external sounds and the internal impressions and operations of the soul which are their producing cause.

Since however the external sound belongs entirely to the material and the idea which it represents as exclusively to the immaterial world, the two stand at a distance so remote from each other, that the connection between them has hitherto been a complete *res occulta*; and such doubtless it will continue, so long as we shall remain ignorant of the nature of the union existing between the body and the soul. For the present therefore we must rest content with the ability to trace the connection of such of these representatives of ideas with their originals, as are rather imitations of material sounds than the

immediate production of the operations of the mind, viz. *onomatopées* ; while that which exists between those words and their primary cause, whose origin lies in the activity of the soul, whether excited by sensation or reflection, is likely to remain for ever an impenetrable mystery. All that we can hope to accomplish in the vast majority of cases, is to find out the primitive idea or signification of a word for the expression of which the organs through the power of the soul were first set in motion ; and when once the word with its individual meaning has been thus established as an integral part of the language to which it belongs, the formation of derivatives may be shown to take place on principles the determination of which is comparatively easy.

The improbability however of our ever being able to discover the nature of the connection between the objective word and the subjective idea which it represents, is no sufficient argument against its existence. On the contrary, that such a connection does exist, is proved by the fact, that a striking similarity and even identity of form is often presented by corresponding primitives in languages the most remote from each other ; the origin of which resemblance, though not deducible from any circumstances of time or place, may yet be found in the relation borne by language to the human mind, which gives rise to the production of similar sounds or combinations of sounds by different individuals or nations, to denote the same idea. Still we must not expect to find this internal relation displayed in an objective resemblance of all languages to each other : since in the very moment of its birth an idea may be perceived in modes as various as the innumerable degrees in which mental developement and culture exist ; and even when the original perception is uniformly the same, it is liable to be indefinitely modified through the influence of the external world on becoming incorporated into sounds. And thus we see that at the very outset of the word's creation there exists a reason why those sanguine expectations of the discovery of a genealogical band uniting all languages to a parent stem, which the brilliant results of their acute investigations have raised in the minds of some ardent cultivators of comparative philology, have hitherto been and will continue to be frustrated, so long as it is sought in the external form of the word itself, with the preconceived opinion that a given combination of sounds must of necessity express the same idea in one language as in another.

When once the word has obtained its expression, that which before was the exclusive property of the mind acquires a separate existence of its own, and is submitted to the cognizance of the senses by means of the organs of speech ; and thus the sound and its animating idea become coestablished in the mutual relation of body and soul. Accordingly a repetition of the primary impression, by causing the organs of speech to be set in motion in a similar manner, results in the reproduction of the same sound or combination of sounds which it at first originated. These considerations enable us to understand

why it is that primitive words, which are the direct expressions of the operations of the soul, not having acquired a complete individuality, but continuing partially to retain their connection with the latter, frequently exhibit an astonishing similarity to each other in languages whose sources are to all appearance totally distinct. Again, as the points of resemblance afforded by an idea are numerous in proportion to the scope of its signification, we frequently find in the comparative study of languages, that although corresponding derivations may present an almost entirely dissimilar appearance, the examination of their roots, which are the more immediate reflections of the impressions of the soul, often proves them to be astonishingly near.

Primitive words, even after their establishment as the outward signs of ideas, are liable to mutations of various kinds: thus an individual, in endeavouring to render an idea objective by means of the same representative through which it was before communicated to him by another, may involuntarily change some of its elements; a process whose continued repetition is capable of producing essential alterations in the forms of words. These changes may be effected in two different ways: either by accidentally commuting nearly related sounds, i. e. those produced by the same or contiguous organs; or by neglecting one of the elements of a compound articulation, or adding another as an assistant, for the purpose of facilitating utterance. And this we may reasonably conclude to be the origin of the almost infinite variety of dialects of many single languages, and also of the numerous languages which spring from an individual stock.

Entertaining such views of the origin and progress of language, after a careful examination of the structure of the organs of speech, and of the relations which the products of their activity bear to their movements, and after watching the influences exerted by climate and other external circumstances upon the moral and physical condition of mankind through long periods of time, the inquiring philologist has been enabled to separate the effects of extraneous causes from the primary forms acquired by words as the direct expressions of the ideas conceived by the soul. These are the principles and the mode of investigation which have brought about the wonderful discoveries that characterize the present state of philological science, and which must go on producing others of increasing importance, whose magnitude none can presume to estimate.

The involuntary mutations in the forms of words to which differences of organization give rise in the attempts to reproduce the original combinations of sounds, doubtless suggested the notion of voluntary changes for the purpose of denoting ideas differing in a greater or less degree from those already embodied in words, although still bearing to them a direct and obvious relation. In this manner a comparatively few primitives are made to furnish the materials for constructing a multitude of new terms; the selection of similar expressions as the representatives of similar ideas being the natural

result of the constitution of the human mind. Hence a language containing but a moderate number of primitives may be extremely rich in its vocabulary, if the power of derivation exist in full force. Those changes which consist in the commutation, rejection, or addition of a vowel or consonant, may be called *INTERNAL*.

Again, a modified idea may be represented by the addition of another term to that which denotes it in its simple state; the two words, although severally retaining their independent significations, being made to serve as the expression of a single idea: this may be termed *inclination*. These two words in consequence of the simplicity of their joint signification may become united into a single compound expression; in the course of which either one or both may undergo some change from the original form, although adhering to it in the main: this is termed *composition*. The process may even be carried further, until at last one of the terms by parting with some of its principal elements is made to assume the appearance of an initial or final increment, at the same time surrendering its individual meaning, which is no longer distinguishable in that of the compound: this is called *afformation*. The mutations produced by this mode of designating related ideas may be denominated *EXTERNAL*. They are far more decided and important than those of the preceding kind; for as the word becomes increased, its objectivity is enlarged, and the greater are the changes it admits.

As a result of this variety in the modes of constructing expressions for ideas similar to those already denoted by words, we find that not only is derivation effected differently in separate words and classes of words in the same language, but also that a marked distinction in this respect exists in different languages,—*internal* changes prevailing chiefly or almost exclusively in one, and *external* in another.

We have two principal data on which to proceed in the attempt to distinguish the primitive word from its derivatives; these are its *signification* and its *form*.

First. In order to discover the primitive by means of its *signification*, we must seek out that idea lying as a common root at the foundation of all the rest, *from* which they have grown out in various directions, either as its branches or as newly formed independent stems, and *to* which they all admit of being reduced, however apparently remote from their original. This mode of proceeding is grounded on the fact that the conception of the modification of an idea must always be preceded by that of the simple idea itself, which immediately upon its birth in the mind obtains an external existence in the form of a word. The truth of this proposition is not disproved by the non-existence in a language of words corresponding to certain primitive ideas: for such terms may become obsolete, while their derivatives remain in use, and constitute an indispensable portion of the language; even as in the physical world a tree is seen to wither and die, after producing shoots whose branches flourish as widely as

those of the parent stem. In the course of the laborious investigations here pointed out, and which it lies chiefly within the province of the lexicographer to make, comparative philology is capable of furnishing assistance of the most important kind; since a radical word which has become extinct in one language is not unfrequently preserved in another of the same stock.

A plan similar to the above must be pursued in the attempt to deduce the *primitive meaning* of a word from the variety of acceptations in which it may be employed; that is, our researches must be uniformly directed to the discovery of that idea which forms the foundation of all the rest. And this will always be that which lies nearest the soul of man, and is most likely first to affect it; for the first activity of the organs is exerted to produce a primitive word, and the first causes of such activity are the earliest impressions of the soul.

Secondly. In endeavouring to ascertain the primitive by its *form*, we must seek out that word which presents the least complexity in its appearance. For as a mutual relation exists between the internal impression and its external representative, and as the first impression is invariably the simplest, the primitive word which corresponds to it must exhibit the greatest degree of simplicity in regard to the elements of which it is composed. To the question, therefore, whether the monosyllabic or the polysyllabic form of words is to be regarded as original, we would reply without hesitation, the former; for, though we may find ideas which are certainly primitive expressed in a language by words of a more or less complex appearance, they must nevertheless be susceptible of reduction to those simple forms from which the operation of various influences through an indefinite period of time has caused them gradually to deviate, until at length they have arrived at that state in which they first attract our observation. That essential changes in the forms of primitives do actually occur, is completely proved by a comparison of the prevalent forms of words in the chief great divisions of human speech. Thus the inflexible nature of the monosyllabic Chinese appears to forbid any modification of the primitive type even in derivatives. On the other hand, the interminable dialects of the aborigines of America present the majority of words both primitive and derivative in a luxuriantly polysyllabic form. The Indo-European and Shemitish stocks may be said as a whole to constitute a medium between these two extremes, although in this respect they differ to a considerable extent among themselves.

The changes to which a primitive word is liable are the modification of its original elements, addition, and rejection. These again are of two kinds, viz. those which a word undergoes in passing from one dialect or language into another, and those employed to indicate a deviation from the primary meaning. The changes of the first kind are not the result of the operations of the mind, but are involuntarily produced by varieties in the conformation of the organs of speech; as

however these varieties are of limited extent, so also are the changes of which they are the cause. The philologist, therefore, in tracing their origin need go no further than the structure of the organs, from which they arise; after examining these with attention, and ascertaining the precise nature and extent of the modifications to which they are liable, he must exhibit the results of his inquiries as the laws on which all such changes depend. But in order to penetrate the sources of that other class of changes which take place during the progress of derivation, this alone will not suffice; since those are the result of a deliberate operation of the mind, exerted to express, either by means of an internal change in the primitive word itself or by the addition of another word in an entire or fragmentary form, an extension or modification of the original meaning.

The discovery of the causes in which changes of the latter description originate, demands a much greater share of intelligence and application. The statement that the change of a certain consonant or vowel, or the addition of a certain word or syllable, is uniformly accompanied by this or that change of meaning, will not be considered satisfactory. It will be required further to show by what means a given change in the form of a word, or accession to its length, is rendered capable of conveying that modification of the original idea by which it is attended. And here, it must be owned, the philologist is frequently left in darkness: since the numerous influences both internal and external which so strongly affect the primitives, exercise the same power and in a still higher degree on their less important additions. Consequently not only may those additions which retain somewhat of their independent signification have departed so far from their original form and meaning, that these can be recovered only through the laborious inquiries and happy suggestions of a vigorous and original thinker; but they may so merge their signification into that of the compound, and become so essentially altered in appearance, as to render every attempt at their elucidation utterly hopeless. The cultivation of this abstruse department of philology has been pursued with the most distinguished success, as far as relates to the Sanscrit and its remains in the principal Indo-European languages, by Professor Bopp. We must observe, however, that there are some prepositions and inflections whose explanation this learned scholar has left unattempted, and that with regard to some others we do not feel fully prepared to acquiesce in the correctness of his conclusions.

By means of the foregoing reasonings and statements,—in which the word has been treated as an independent existence within its own proper limits, and a history attempted of its gradual development and formation, from the period when it lay hid as an embryo in the productive womb of the mind, until that in which it steps forth into the world as an individual existence, and tells the cause of its creation,—we hope to have clearly demonstrated the erroneousness of the views entertained by those grammarians who, regarding this broad

and fertile field for the labours of the critical philologist as a barren and unprofitable waste, have limited their exertions to the cultivation of the word as received in its perfect state from the hand of the lexicographer. For until the principal elements that enter into the composition of language, the laws on which depend the formation of derivatives, and the hidden power of modification residing in the prefixes and affixes, have been discovered and displayed, the lexicon can be little better than a mere vocabulary, in which indeed the words with their respective meanings as nearly as they can be ascertained without these previous inquiries are collected and arranged, but where many of the statements must rest upon vague and insufficient testimony, and not unfrequently are altogether without foundation.

Who, we would ask, is to furnish the lexicographer with the preliminary truths which must serve as the animating principle of his labours, if not the grammarian? and who shall collect, digest, and usefully apply them, if not the lexicographer? The grammarian and lexicographer are not independent of each other, but possess a united control over the entire word: and thus, while it is the duty of the former to trace its formation from its simplest elements to its completed state; the latter must arrange and make himself familiar with these results, preparatory to his own further deductions,—in pursuing which the statements and opinions of his fellow-labourer must constantly be consulted, so long as the word remains an isolated portion of the language, neither affecting others nor being itself affected. This independent state, however, it cannot long preserve: for as a man by his very birth is constituted a member of a community of beings similar to himself, nay, is created in order that he may become so, and in this capacity variously influences those individuals with whom he comes in contact, and is as variously influenced by them in turn; in like manner a word, which is designed to form an integral part of a complicated system, as soon as it obtains its citizenship in the body politic of language, begins to act and be acted upon through the relations which spring up between itself and the objects of its kind with which it is surrounded. When this takes place, the word falls entirely into the power of the grammarian, who has now not only to note the changes both internal and external which are at once the effects and the exponents of these relations, and to deduce from them the laws of inflection prevailing in a language; but also, and this must be his principal aim, to show by what means these changes are rendered capable of indicating the relations which words are made to bear to one another in the course of rational thinking and speaking.

We have seen that a word, before becoming affected by contact with others of its species, is subject to changes produced either involuntarily by varieties in the conformation of the organs of speech, or voluntarily in order to indicate those modifications of the original idea which distinguish derivatives from their primitives. It might

not unreasonably be supposed that the changes which words undergo in consequence of their mutual action upon one another would be more various and extensive than those just mentioned; seeing that, in addition to the direct influence which words in connection exert upon the forms of each other, there exists a fruitful source of change in the many new shades of signification resulting from this connection. But, as words before they become related are established in the external world with their respective meanings, these relations and consequently the changes by which they are denoted are much less dependent on varieties in the organs of speech, and, being originated and controlled almost exclusively by the reflecting mind, are in reality far less numerous than those of the class alluded to.

The principal modes employed to indicate grammatical relations are the following three:

First. The word, having obtained its proper form with its inherent animating idea, resists the effects of all influences both internal and external, and remains entirely independent and immutable; while the accessory ideas or relations are indicated either by a change of position or by a separate word. This extreme tenacity of the original form is strikingly exhibited in the unbending nature of the Chinese language.

Secondly. The word readily surrenders itself to every influence that is brought to bear upon it in the different circumstances in which it is placed, and accommodates itself with the utmost facility to the indication of its relations to the others, by which means *internal* changes are produced; or it preserves its original elements unchanged, and to denote the relations in which it is placed receives *external* additions; or lastly it undergoes at the same time both *internal* and *external* changes. This susceptibility to influence from without is manifested in the highest degree in the exceedingly flexible Sanscrit.

Thirdly. The word refuses to surrender the form it has acquired, but receives into its composition as an additional member the representative of a closely connected idea. This construction obtains chiefly in the Mexican language, the verbs of which are made to include entire nouns.

It should however be remarked, that no one of these modes of indicating grammatical relations is employed perhaps in any language to the entire exclusion of the rest, but that which prevails in one to the greatest extent confers on it its peculiar character. This is the case in regard to the languages above mentioned.

Since the willingness or aversion of words to be affected by their relations to one another depends on the immutable laws that direct the operations of the human mind, the character which is thereby stamped on a language is of the most marked and permanent kind, and therefore the most proper to be consulted by the philologist as his principal guide in attempting the classification of languages according to their affinities. It would lead the pursuer of such inquiries to no satisfac-

tory results, but would rather involve him in uncertainty and error, were he to make isolated words the subject of his researches, and to consider the mere discovery of a greater or less number of terms common to two or more languages as clearly indicative of a radical connection. In the first place, such terms may have been adopted from one language into the other: again, although now presenting a similar appearance, they may in their origin have been perfectly distinct; for, as the changes to which words are liable frequently cause those which were originally similar or identical to differ by degrees, until at length their connection is scarcely discernible by the most experienced etymologist, so likewise, by operating in a contrary direction, they may produce between words from totally different sources an almost perfect resemblance: or, granting that these terms have not been borrowed, and still are radically the same, their similarity proves nothing more than the common structure of the human mind and the intimate connection existing between the internal impression of the soul and its external representative.

The exceeding difficulty of the task undertaken by the philologist who attempts the classification of languages according to their affinities, may be conjectured from the amount of time and intellectual exertion required for the complete mastery of a single tongue; especially if we reflect that to execute it successfully, he must penetrate the spirit of all the principal and most variously constructed languages of the globe, acquiring in addition to an extensive knowledge of their vocabularies an intimate acquaintance with all the modes of indicating relation to which the fertile mind of man has given birth in every clime and age. Accordingly it is not a matter to excite surprise, that the many distinguished scholars who have applied themselves to this arduous undertaking should have accomplished little more than the removal of obstacles from the path of investigation, and the collection of materials for subsequent use, until at length in our own day their efforts have been crowned by the posthumous work of the immortal WILHELM VON HUMBOLDT.*

Desirable and important as we feel it would be, having now arrived at the grammarian's peculiar province, the treatment of words in connection, could we here enter into a detailed account of his labours in the classification of words according to their meaning and formation, and in the subsequent treatment of each class separately and in connection with one another, at the same time pointing out the characteristic features of the different parts of speech and of different languages; yet, as we have already removed too far from our principal object, the Hebrew, we must for the present remain satisfied with having briefly shown the manner in which the philologist, after a preparatory collection of materials from sources the most various

* Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und deren Einfluss auf die geistige Entwicklung des menschlichen Geschlechts. Berlin, 1836.

and remote, must examine into the gradual process by which words are created, watch the changes produced by their mutual contact, and hence draw his conclusions as to what he may expect to find constantly prevailing throughout all language, and what must necessarily be fluctuating and partial; so that on arriving at the scene of his actual labours, which at first may present an appearance of interminable confusion, his previously settled principles will serve as a clue to the seeming labyrinth, and enable him to produce a work that shall be the guide of all succeeding inquirers.

What have already been the results of philological investigations undertaken with such views, is plainly testified by the present advanced state of the science of language as compared with that of a quarter of a century ago. Few there are, we presume, who are altogether unacquainted with the important additions to our grammatical knowledge of almost every language cultivated either in Europe or America which have been made by the united and indefatigable exertions of such scholars as SCHMITTHENNER, GRIMM, BOPP, HUPFELD, POTT, and above all the lamented HUMBOLDT; and it would indicate unpardonable ignorance of the present state of the study of the Shemitish languages, were we to assert that this wide-spread revolution in philology has taken place without favourably affecting it also. Still we may venture to observe, that while the stupendous exertions made to elucidate the Indo-European languages challenge the admiration of the learned world, to those of the Shemitish stock ample justice has not hitherto been done.

EWALD was the first who showed to any considerable degree that the modern improvements in philology had extended to the Hebrew—a language that has of late years attracted an increasing share of notice, particularly since its acquisition has been facilitated, and its importance to the philologist enhanced, by the learned labours of GESENIUS. But the very attention thus drawn to the Hebrew caused it sooner to be perceived, that the illustration of its grammatical structure, even after the publication of the copious and well arranged *Lehrgebäude* of the latter scholar, was far from being complete. In fact the demand was for a grammar which, adopting as its basis the eternal laws of speech disclosed by a profound study of comparative philology, should investigate the manner in which the phenomena presented by the language are originated, and the means by which they are rendered capable of answering the ends of their production.

When a work of this description is required, the execution of the *Kritisches Lehrgebäude* will neither justify its title, nor answer public expectation. The chief merit of its author consists in extensive and accurate researches into the Hebrew and its cognate dialects, a careful collection and judicious arrangement of their grammatical phenomena, and an occasional indication of some point of mutual resemblance. Great as were the comparative merit and utility of this work at the time of its appearance, and which still in a good degree remain undi-

minished, it is by no means calculated to meet the requisitions of the present age, in which reason is made to triumph over memory. When called upon to state appearances which differ more or less from what the preconceived notions of the occidental grammarian would lead him to expect, its author seldom undertakes to explain the manner of their origin, but is content to adduce the existence of the same or of similar forms in the cognate Aramaic or Arabic. This characteristic feature of Gesenius, which in all probability arises from a peculiar bent of mind acquired from his long continued lexicographical labours, is exhibited even in the latest edition of his smaller Grammar, where, instead of the much desired explanation of some difficult point, the reader is presented with a similar appearance in various other languages. This mode of illustration is far better adapted to lexicography, in which Gesenius confessedly stands pre-eminent, than to grammar. Indeed in the latter branch of philology no essential progress can be considered as having been made, until the internal causes on which the genius of a language depends have been discovered and displayed, and its so-called irregularities either reduced to an inconsiderable number, or entirely explained away.

These considerations appear to have presented themselves in all their force to the inquiring mind of EWALD, and to have excited in him that noble desire to bring about the required improvement which resulted in the production of the *Kritische Grammatik*. It is unnecessary here to enlarge upon the beneficial effects which this work has wrought upon the study of the Hebrew, since it is well known that from its appearance dated the commencement of a new and important era in Shemitish philology. EWALD had the merit of proving by means of his ingenious work that the Hebrew both admits and deserves a philosophical investigation, and that its peculiarities, which were before regarded as inexplicably mysterious, may be analyzed and reduced to principles founded in nature. His bold and keen spirit of research has opened a rich mine of discovery, from which he has extracted many a brilliant elucidation of the deepest obscurities of Hebrew grammar.

Yet, notwithstanding the high praise to which this writer has so just a claim for the boldness and originality of his conceptions, it cannot be denied that his performance is marred with many and serious defects. Indeed it appears to have been executed under the erroneous impression, that since the *Lehrgebäude* did not fully answer the wants of the age, its statements must either be utterly disregarded, or consulted only to be refuted; a supposition that has had the inevitable effect of often leading its adopter into the most glaring absurdities. In consequence of his eager search after novelty, his rules have become so multiplied, and frequently so vague and arbitrary, as to render his work totally unfit for the use of beginners; while to the critical reader it is completely evident that many of the laws he lays down, instead of being founded in the nature of the

human mind or in the genius of the language which is its offspring, are, notwithstanding the dogmatic and self-sufficient style in which they are couched, the exuberant product of a creative imagination, which extracts general principles from a few isolated facts, and applies them to the illustration of a whole class of phenomena, without their having acquired any other authority than the mere *ipse dixit* of their promulgator. Harsh as such remarks may sound when applied to a scholar of EWALD'S abilities and acquirements, we feel confident that the impartial examiner of his grammatical writings will meet with abundant proofs of their correctness. At the same time no animadversions of ourselves or others can lessen the consideration due to his real merit; and this we hold to consist rather in having been the first to subject the Hebrew to a philosophic mode of treatment, than in having brought its theory to perfection.*

The grammarian who aims to be regarded as the philological investigator of a language, must first direct his attention to the discovery of its leading principles, which are few in number, and based on the nature of the human mind internally, on the genius of the language externally, and on the structure of the organs of speech, which form as it were the connecting link between them. From these the illustration of the phenomena he meets with must proceed, and to these they must continually be referred, in such manner that, each successive rule being exhibited as the consequence of what goes before, the whole etymology may be worked up into a gradually progressive system, in which the same mind that dictated the general plan may be seen pervading its minutest details. In this way grammar, instead of being converted into a means of overburdening the memory, is raised to the rank of a science, the study of which constitutes a species of mental discipline of the highest order.

Much it may be thought is here required, and much perhaps incidentally promised. These views, however, have not been adopted

* The opinions expressed by the able writer of the article headed "Robinson's Gesenius," in the Princeton Review for January, 1837, as respects the characteristics of EWALD'S philology, so entirely coincide with those which the author has long entertained on the subject, that he cannot refuse himself the gratification of presenting them to the reader entire. "There is, we think, the strongest internal evidence that in the composition of his (Ewald's) grammar, what he directly aimed at was originality. He would almost seem to have made it a rule never to agree with Gesenius where it was possible to differ. That a book constructed on so false a principle should be free from paradoxes and ingenious absurdities, was not to be expected. So strongly indeed is Ewald's grammar marked with these faults and that of general obscurity, that it seems to be essentially unfit for elementary instruction. But while it would be absurd to undertake a vindication of Ewald from charges so obviously true, it is equally absurd to deny the existence of merits which are not incompatible with the faults in question, and which in effect are partially produced by them. A constant effort to be new and striking, while it must betray the author into paradox and error, cannot fail at times to elicit brilliant thoughts when the writer is endowed with superior talents, and that such is Ewald's intellectual character we have never met with ignorance hardy enough to question."

without mature reflection: they are the result of an enthusiastic study of the Hebrew and its cognate dialects, in addition to much time and labor devoted to the acquisition of a competent knowledge of the principal Indo-European languages. With the convictions upon his mind which such a course of study is calculated to produce, the author has applied himself more particularly to effecting improvements in Hebrew grammar; and if the solution of many difficult points, by some left entirely unexplained, and by others imperfectly and artificially illustrated, and the exhibition of hitherto considered exceptions and irregularities as the necessary results of the laws which regulate all language, demonstrate the correctness of the leading principles with which these investigations were undertaken, and justify the hope of having brought the subject of his labours nearer to perfection, he may be allowed to entertain the pleasing thought, not to have endeavoured in vain. If he might venture to intimate the light in which he could desire his work to be regarded in connection with the preceding labours of those two distinguished philologists, GESSENIUS and EWALD, he would remark, that while in forming his opinions he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

———“Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.”

Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their explanation, with adducing as a *ground form* some similar appearance in the Aramaic or Arabic; for, indispensable as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits. A grammar is not like a lexicon. In the construction of the latter it becomes necessary to consult a variety of books in order to complete the list of significations in which words are employed, before we can arrive with certainty at their radical meanings; and, when the literary monuments of a language are but few in number, so that some words may not occur in such connections as to render their import perfectly clear, recourse must be had to the cognate dialects, which may afford the information required. But the grammar of a language, which is the logic of speech, must be contained as completely in one book as in a hundred or a thousand.

On the other hand, the author has not allowed himself to be actuated by a mere thirst for novelty, or a desire to contradict all previous statements. His constant search has been directed to the attainment of truth and simplicity; and, as he believes, his inquiries have not

unfrequently been rewarded by the discovery of new and important facts, which have enabled him to place matters that had been the subjects of much discussion, in a clearer light. He has never lost sight of his principal object, which has been to render his work not only theoretically but likewise practically useful; and on that account, while he has spared no pains to reduce every part of grammatical formation and inflection to a comparatively small number of elementary principles, he has withheld many suggestions on points of minor importance which might have presented an artificial appearance. He trusts, therefore, that while his labours may not prove void of interest to the scholar already conversant with the language, they will render its acquisition an agreeable intellectual exercise for the learner.

Having thus described the principal features of his work, and having given in outline the general views of philology with which the grammarian of an individual language should enter upon his task, the author would esteem it desirable to state in what manner these views apply to the Hebrew as compared with other languages, and to particularize those parts of his present performance in which he supposes them to have been followed by happy results. But while he intends that the former topic shall occupy a place in the introduction to the second volume, he hopes that the latter will be rendered sufficiently obvious by an inspection of the work itself.

The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. WM. W. TURNER; for his constant and essential aid in both the literary and typographical execution of the present work. And he cordially admits, that, should it be regarded as an acceptable addition to the valuable labours of American scholars in this department of philology, among which the grammar of Professor STUART certainly ranks preëminent, a great share of the credit will be due to his friend. Indeed, without some degree of assistance the work could not have appeared at all for the present, as the author feels himself not yet sufficiently master of the English language to venture on such an undertaking unaided. At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits, and will doubtless ere long insure him a favourable notice by means of an independent publication of his own.

To conclude, the author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption; and happy will he esteem himself, should it prove not entirely unworthy the acceptance of those to whom it is offered.

New-York University, February, 1838.

ADVERTISEMENT

TO THE SECOND EDITION OF THE FIRST VOLUME.

In preparing the Second Edition of this volume for the press, the Author and his friend Mr. W. W. TURNER have carefully revised it throughout. The numerous additions and improvements that have been made, while they are so incorporated with the original matter as to render it impossible to enumerate them, are still such as cannot escape the notice of the attentive student. It will suffice therefore to say that, though almost every page will bear evidence to our anxious desire to render the work still more worthy of the gratifying reception it has met with, the reader who wishes to see at once in what the changes principally consist, is referred to the inflection of verbs and nouns, the latter of which it is believed has been not a little simplified. It should be remarked that the original numbering of the sections has been adhered to as strictly as possible, so as to offer no impediment to the use of this volume with the second or with the Grammatical Analysis.

New-York, Oct. 1842.

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CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

CHAPTER I.

THE LETTERS.

§ 1. THE Hebrew character in use at the present day, and in which the oldest existing MSS. of the Bible are found written, is not only the same that was employed in the time of Jerome, viz. in the fourth and fifth centuries after Christ, but is even spoken of in the Talmud,* and still earlier in the Mishna,† by the name of אֲשִׁירִית כְּתָב Assyrian writing, as consisting of the Assyrian or Aramæan letters which they affirmed to have been brought by Ezra from Assyria on returning with his fellow-exiles from the Babylonian captivity. This character is likewise called by the writers in the Talmud כְּתָב מְרֻבֵּעַ square writing, on account of its angular form, to distinguish it from the more flowing text in ordinary use, which they denominated כְּתָב עָגוּל round writing. This square hand is that which bears the greatest resemblance to the letters found on the Palmyrene monuments and in the Carpentras inscription.‡ That it does not extend further back than the commencement of the Christian era, is proved from an inspection of the coins struck in the time of the Asmonean princes, the alphabet of which is called in the Talmud כְּתָב עֵבְרִי, || i. e. Hebrew writing (κατ' ἐξοχήν), and has a greater similarity to the Samaritan and Phœnician.

* T. B. Sanh., 21. b., 22. a. † Megilla, i. 8., ii. 1: 2. Yadayim, iv. 5.

‡ The meaning of this word has been disputed. Rabbi Jonah advocates מְאֻשָּׁר, rendering it שְׂרִיף מְאֻשָּׁר באיחיות which is elegant in its letters; others read מְיֻשָּׁר proper (recta, from יָשָׁר); Hupfeld derives it from אָשַׁר to be firm.

§ Kopp, Bilder und Schriften der Vorzeit, ii. p. 157. || T. H. Megilla, 71. b.

§ 2. The ordinary Hebrew alphabet, consisting of twenty-two letters, is that exhibited in the following table, of which the first or left-hand division contains the letters, and their representatives in Roman characters; the second, their names in Hebrew and English; the third, the corresponding letters of the Samaritan and Rabbinic* alphabets; and the fourth, the numerical value attached to each letter.

* A rounded form of that in ordinary use, and employed chiefly by Jewish printers in comments on the Scripture, notes to grammars, &c.

LETTERS AND THEIR REPRESENTATIVES.	NAMES OF THE LETTERS.	SAMAR. AND RABBIN. ALPHABETS.	NUM. VALUES.
א 'A	אֵלֶּפֶת 'A'leph	Ⲁ ⲁ	1
ב ב Bh, B	בֵּית Bēth	Ⲃ ⲃ	2
ג ג Gh, G	גִּימֵל Gîmel	Ⲅ ⲅ	3
ד ד Dh, D	דָּלֶת Dāleth	Ⲇ ⲇ	4
ה H	הֵא Hē	Ⲉ ⲉ	5
ו W	וָו Wāv	Ⲋ ⲋ	6
ז Z	זַיִן Zāyin	Ⲍ ⲍ	7
ח Hh	חֵית Hhēth	Ⲏ ⲏ	8
ט T	טֵית Tēth	Ⲑ ⲑ	9
י Y	יּוֹד Yōdh	Ⲓ ⲓ	10
כ כ Kh, K	כֶּף Kaph	Ⲕ ⲕ	20
ל L	לָמֶד Lāmedh	Ⲗ ⲗ	30
מ M	מֶם Mēm	ⲙ Ⲏ	40
נ N	נּוּן Nūn	ⲏ Ⲑ	50
ס C	סָמֶךְ Cāmech	Ⲓ ⲓ	60
ע 'H	עֵיִן 'Hāyin	Ⲕ ⲕ	70
פ פ Ph, P	פֶּא Pē	Ⲗ ⲗ	80
צ צ Ts	צָדִי Tsādhé	ⲙ Ⲏ	90
ק K	קוֹף Kōph	Ⲑ ⲑ	100
ר R	רֵשׁ Rēsh	Ⲓ ⲓ	200
ש Sh, S	שִׁין Shīn	Ⲕ ⲕ	300
ת Th, T	תּוֹ Tāv	Ⲗ ⲗ	400

Powers of the Letters, and their Representatives.

§ 3. Before entering into details concerning the powers of the various letters, and the mode of representing them by Roman characters to be adopted in this work, it may be proper to state that the name of each letter is that of some natural or artificial object, of which name such letter is the initial. It has been maintained in addition, that the forms of the several letters were intended as imitations of the objects denoted by their names; but though a connection between the names and figures of some of the letters even in their present form can be traced, or at least imagined, the attempts made to prove it as existing throughout have signally failed. We shall accordingly enter into no discussion of this sort, but proceed at once to what is of far greater importance, viz. the powers of the letters, and their representatives.

ℵ. This is the weakest of all the consonants, being produced by a nearly imperceptible compression of the throat during the passage of the air, and in this alone it differs from a vowel. It approaches in its nature to the light breathing of the Greeks, or the silent *h* in *hour*. On this account, and because of the strong resemblance it bears to the simple open vowel *a*, which takes its place in the European alphabets, we shall represent it when standing alone by that letter with an attached spiritus lenis, thus 'a; but when, accompanied by a vowel, it commences a syllable, we shall denote it, for the sake of convenience and to avoid misconception, by the spiritus lenis alone.

Ɑ. This is properly a labial aspirate corresponding to the English *v*, and which for the sake of uniformity of notation we will represent by *bh*. Sometimes, however, this letter loses its aspiration, and to show this, a diacritical point is inscribed in its bosom (thus Ɑ̣), when it answers precisely to the English *b*, which we shall accordingly employ as its representative: and such is to be understood of all similar cases where no mention is made to the contrary.

ȝ. The original power of ȝ is that of a palatal aspirate corresponding to the soft aspirated *g* in the German word *sagen*; and which we shall represent by *gh*. When it loses the aspiration, a dot is inscribed, as in the preceding letter (thus ȝ̣), and then it corresponds in sound to the hard *g* in *give*. This is the original and appropriate distinction between the unpointed and pointed letter; though at the present day

and by Europeans the two sounds are generally confounded, or rather the aspiration is neglected, and the letter in all cases is pronounced like *g* simple.

᠓. The letter ᠓ has also two sounds, an aspirated, corresponding to the soft *th* in *thine*; and an unaspirated (marked ᠓), which answers to that of the English *d*. This distinction, however, as in the case of ᠒, is now often improperly neglected in pronunciation.

᠓. A rougher breathing than ᠓; it corresponds exactly to the English *h* in *heat*.

᠓. The weakest of the labials, produced by a very slight compression of the lips. Its sound is intermediate between that of *v* and the consonantal *w*: we shall represent it by the latter at the beginning and by the former at the end of a syllable.

᠓ = *z*.

᠓. This is the strongest of all the gutturals, and is made by contracting considerably the aperture of the throat, whilst the air is forcibly expelled. It is equivalent to the German *ch* in the interjection *ach!* and will be represented by a reduplication of the English aspirate, thus *hh*.

᠓ = *t* will be represented by *t* to distinguish it from ᠓ (which see below).

᠓. The weakest of the palatals, answering to the consonant *y* in *year*.

᠓. The original sound of this letter is that of an aspirated *c* hard. It may be necessary to observe that the aspiration does not change the character of the sound of this letter farther than by softening it. It answers to the soft German *ch* in *ich*, by which combination it will in this work be represented. Upon losing its aspiration, a dot is inscribed (thus ᠓), when it is equivalent to the hard *c* in *cap*. This distinction, although an exceedingly proper one, is not now universally observed, many pronouncing it like hard *c* in both cases. To avoid mistakes, we shall represent it, as is usually done, by *kh* and *k*.

᠓ = *l*; ᠓ = *m*; ᠓ = *n*.

᠓ = *s*, which for distinction's sake (see ᠓ below) we shall denote by the French *ç*.

᠓. The proper sound of this letter, so difficult of imitation by all but Orientals, approaches very nearly that of the aspirated ᠒, but is somewhat deeper, the former being produced in the back part of the cavity of the mouth, the latter in the throat. The impossibility of conveying an exact idea of it by description has given rise to different modes of pronunciation among Europeans. Thus the Seventy have

represented it alternately by a spiritus lenis, as עֲמֻלֶּק *Amalék*, עֲקָרִיךְ *ʾAkaron*; by a spiritus asper, as עֲלִי *ʿHlí*; and by the palatal *γ*, as עֲרִבֶּל *Γαϊβάλλ*, עֲמֻרָה *Γομόρῥα*. The Jews of Germany and Poland give it at the end of words a slight nasal sound, like the French *gn* in *campagne*, in order to distinguish it from א; though in the beginning they drop its sound altogether as they do that of the latter character: this method has been adopted in the German universities. The Portuguese Jews, and after them several seminaries of learning in this country, combine its proper sound of a softened *g* with the nasal at the beginning of words as well as at the end, thus עֲמֻרָה pron. *gnāmódh*. We shall represent it in all cases by the aspirate *h* with an added spiritus lenis, thus ʿ*h*.

ד. A labial aspirate harder than ב and corresponding to the English *f*; which sound, for the sake of preserving uniformity of notation, we shall represent by *ph*. Upon losing its aspirate, a dot is inscribed, thus ד = *p*.

ז = *ts* in *mats*.

ק. The strongest of all the palatals, and equivalent in sound to the English *k*. To distinguish it from כ (which see above), we shall represent it by *k*.

ר. The rough French and Spanish *r*.

ש. The usual sound of this letter was that of the English combination *sh*, which in reading unpointed Hebrew is uniformly given to it at the present day. In certain words, however, it was pronounced somewhat softer and more like its cognate ס; and accordingly when the points were added (see § 12), this difference of sound was intimated by a diacritical point placed over one of its extremities, thus שׁ, שֵׁ, called *Shin* and *Sin*, and which we shall represent by *sh* and *s* respectively.

ת. Equivalent to the hard *th* in *think*. Its loss of aspiration, as in the other letters of its class, is denoted by an inscribed point (thus תּ), and then its sound corresponds to that of the English *t*.

§ 4. That the order in which the letters of the alphabet are now arranged is the same with that observed in ancient times, is obvious from its being found in several chapters of the Bible, the initial letters of whose verses stand in alphabetical order. These chapters are as follows: Ps. 34 (here the letter ה is wanting as the initial of a verse, but commences the latter clause of the fifth, whose initial is ו), 119, 145 (ו missing); Prov. 31, beginning at verse 10; Lam. 1, 2, 3, 4. (In the three last instances פ and ב are found transposed.)

§ 5. That feature of the system of Hebrew orthography (common to it with the rest of the Shemitish languages, excepting the Ethiopic) which most forcibly strikes the beginner, is the direction of the writing from right to left, contrary to the practice of Occidentals. Again, on running the eye down the column containing the letters of the alphabet, it will be perceived that several terminate in a thick horizontal stroke turning to the left. The whole of these, except ך which has a projection at the angle, vary their form when occurring at the end of a word: thus, ך, ן, ף, and ץ, bend this stroke into a perpendicular direction—ך, ן, ף, ץ; while that of ן is continued till it reaches the opposite descending line, thus ן.* Another peculiarity of Hebrew writing and printing is that words are on no account suffered to be divided; and, as an expedient to fill out the lines, certain of the characters are written and cast broader than ordinary: those most in use for this purpose are ׀, ׀, ׀, ׀, and ׀. In manuscripts and old printed books it is very common to see a short line eked out with one or more letters of the succeeding word: these of course are not to be noticed in reading, as the word is invariably written in full at the commencement of the line which follows.

Classification of the Letters.

§ 6. The letters of the Hebrew alphabet being originally all consonants, i. e. representatives of articulate sounds formed by the movements of the organs of speech, they have very appropriately been divided by grammarians into five classes, according to the principal organs engaged in their production. In Hebrew, as in other languages, we

* In Neh. 2: 13, the initial form of Mem is found at the end of a word, thus מִן מַרְבֵּי; in Job 38: 1, ן occurs in the same situation, thus מִן הַסְפָּרָה; and in Is. 9: 6, ן is found in the middle, thus לְמַרְבֵּי: all of which have probably originated in errors of transcription. To the same source is to be ascribed the appearance of certain letters larger or smaller than the text, as וְכָזָה Ps. 80: 16, בְּרִבְרִיָּה Gen. 2: 4; or above the line, as מִצֵּר Ps. 80: 14; or inverted, as בְּסֵס Num. 10: 35. To all these the fertile fancy of the cabalistic writers has attributed some mysterious import. Thus they assert that the small ן in בְּרִבְרִיָּה points to the concealed meaning, *He created them in a He*, i. e. He made the world like a snare, to which the shape of this letter is supposed to bear some resemblance, and from which there is no exit but by the narrow opening at one of its angles. To the righteous he gives the power of discerning this way of escape, but the wicked he blinds to their own destruction!

perceive that words upon undergoing some modification of their original meaning, as well as during the regular course of grammatical inflection, are liable to change certain of their letters into certain other letters. And on investigation we find that this takes place most commonly between those which belong to the same organ, they being only modifications of the same radical sound; and sometimes, though not so frequently, it occurs between those of organs situated the nearest to one another, as, for instance, between the gutturals and palatals: and hence the great utility of such a classification, as showing the reason of these mutations, and enabling us to retain them in the memory with greater ease. Accordingly they are divided as follows, the weakest of each organ being placed first, and the rest following in the order of their strength:

Gutturals,	א	,	ה	,	ע	,	ח
Palatals,	י	,	ג	,	כ	,	ק
Linguals,	ד	,	ת	,	ט	,	ל , נ
Dentals,	ז	,	ס	,	ש	,	צ
Labials,	ב	,	ב	,	פ	,	מ

According to some, the liquid ך is to be placed among the gutturals, while others consider it as a dental.

§ 7. The letters may again be considered in another point of view, viz. as regards certain peculiarities attached to many of them, and the degree in which these peculiarities affect the forms of words. In this respect we shall separate them into two principal classes. The first class comprises what are called IMPERFECT letters; these again consist of the *quiescents*, so styled from their altogether losing the consonantal power in certain cases, and quiescing in a preceding or accompanying vowel; and the *gutturals*, which give rise to certain changes in the vowels in order to facilitate their enunciation. The second principal class contains those which, on account of their strength and freedom from change, are termed PERFECT letters; these are the *aspirates*, which are liable to lose their characteristic breathing, and become converted into *mutes*; and the *sibilants*, whose only peculiarity, if such it may be termed, is that of being occasionally transposed with or assimilated to the dental ך. The *liquids*, the chief peculiarities of which are that ך is subject to assimilation to the following letter, and that ך occasions vowel-changes analogous to those caused by the gutturals, may be placed as a minor and intermediate class by themselves. We will now give the whole at one view, arranging them as

before according to their respective degrees of strength, beginning with the weakest.

<i>Imperfect,</i>	{	א ,	ר ,	י ,	ה	Quiescents.
		א ,	ה ,	ע ,	ח	Gutturals.
		ל ,	ר ,	נ ,	מ	Liquids.
<i>Perfect,</i>	{	ב ,	פ ,	ב ,	פ	} Aspirates & Mutes.
		ג ,	כ ,	ג ,	כ , ק	
		ד ,	ת ,	ד ,	ת , ט	
		ז ,	ס ,	ש ,	צ	Sibilants.

§ 8. All the words of the Hebrew language, with a few trifling exceptions, are capable of being reduced to roots of two or three letters each, which are augmented in the course of inflection by the addition of certain other letters. And this gives rise to a further division, into *radicals*, or letters which are found in the roots alone, and *serviles*, under which latter appellation are included all those which are also used in the formation of derivatives, and in the inflection of verbs and nouns. These servile letters, which constitute exactly one half the alphabet, are as follows, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת; and to aid the memory in retaining them, they have been formed into the technical expression אֶתֶן מִשָּׁה וְכָלֵב *Ethan, Moses, and Caleb*.*

* The forming of classes of letters into words and phrases in order to facilitate the recollection of them, is a common practice with Oriental grammarians. David Kimhhi in his *Mikhlol* (ed. Ven. 1545, fol. 33. a. 1.) gives the different expressions which the Jewish rabbis had exerted their ingenuity in forming out of the serviles. R. M'nahhem ben S'ruk has שמלאכרו בִּינָה *for his work is wisdom*; R. Solomon ben Gabhirol, אֲנִי שְׁלֵמָה כוֹרֵב *I Solomon do write*; R. M'rinus, אֶחָד שְׁלוּמִי אֶךְ חֲבִנָה *oh, establish my prosperity!* R. Aben Ezra (in allusion to his own name Abraham. See Gen. 17:5.), אֵב הַמִּין כִּשְׁתִּיל אֵב *like a branch of the father of a multitude*, also שִׁית לֶךְ אֵב הַמִּין *take to thyself the father of a multitude*; R. Moses Kimhhi מִשָּׁה כָּתַב אֵלֵינוּ *Moses has written to us*. If the author might be allowed to exhibit his skill on such a subject, he would suggest the following, שְׂאֵל הוֹן מִבְּתָבִי *consult the riches of my book!*

CHAPTER II.

THE VOWELS.

§ 9. WE have seen that the Hebrew alphabet consists solely of consonants, of which alone the whole orthographical system was in its origin composed; the vowels being left, as far as concerned the letters, without any provision made for their representation. This of itself constitutes a proof, if one were required, of the extreme antiquity of this venerable tongue. For the first and most obvious division of words is into syllables, which these letters were designed to represent; while their further subdivision into consonants and vowels, on account of the difficulty which attends the resolution of syllables into the elementary sounds composing them, is a process requiring a much deeper and more accurate investigation of the mechanism of language. Thus the syllable *bā* (Heb. בָּ) was originally regarded in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech, that it was discovered to consist in reality of two sounds, namely, a *consonant*—formed by the unclosing of the lips, and a *vowel*—or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable consisting of a consonant and a following short *a* is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the same purpose.* The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is left to be filled up by the knowledge of the reader. Still the vagueness and obscurity which one would at first sight be disposed to attribute to such a system of verbal notation will not appear to us so great, if we take into consideration the homogeneous nature of the language, and the regular manner in

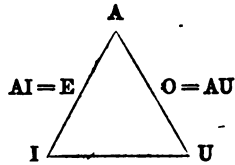
* The Cherokee alphabet, invented by the Indian Sequoyah, alias Guest, is also syllabic; but the characters employed by him to represent a given consonant as accompanied by different vowel sounds, bear no resemblance to each other. In this respect his alphabet is inferior to the Ethiopic.

which derivatives are formed from biliteral or triliteral roots contained within itself. In fact, so long as the language continued to be a spoken one, the inconvenience arising from the want of vowel characters could have been but trifling; and it was not until the Hebrew at length began gradually to fall into disuse that the deficiencies of the system attracted attention. For then doubts as to the proper pronunciation, and consequently of the meaning of words, grew of more and more frequent occurrence; and to remedy this defect, the literati of the nation, who had too much veneration for the sacred tongue (לְשׁוֹן קֹדֶשׁ) to alter its orthographical system to such a degree as would be occasioned by the admixture of novel characters, took for the purpose of representing the principal vowels those consonants which from the weakness of their sound are most nearly allied to them. The consonants so taken were א, ו, and י: these were made use of to represent the vowels *a*, *u*, and *i* respectively; and from their office of guiding to the just pronunciation of words by supplying the place of vowels, they afterwards received the name of *matres lectionis* (אִמֹּת לְמִדְוּאָה), i. e. *mothers*, or *sources*, of (correct) *reading*. That these are the chief vowel-sounds, of which the others are but intermediate modifications and combinations, and that the consonants thus selected as their representatives are those which bear to them the nearest affinity, we will presently undertake to demonstrate.

But before proceeding so to do, we will first explain the values which we shall give to the vowels of the English alphabet in the representation of Hebrew or other Oriental words in the course of the following work, and which it is necessary that the student should carefully impress upon his memory in order to attain a correct pronunciation. These then are as follows: *ā* will have the sound of that letter in the word *father*, and *a* its sound in *mar*; *ē* that of *a* in *mate*, and *e* that of *e* in *met*; *ī* that of *ee* in *feet*, and *i* that of *i* in *fit*; *ō* the sound of *o* in *note*, and *o* its sound in *not*; *ū* that of *oo* in *fool*, and *u* that of *u* in *full*.

§ 10. Of all the sounds of which human speech is composed that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account in most alphabets it ranks the first. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel-

sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* holds a place between *a* and *i*, both of which sounds may be said to enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail*, *gait*; *maison*, *fraiche*; so too the diphthongal *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus *au*, *faux*.* The whole five may be appropriately arranged in the manner following:



The vowels on the left side of the diagram are those produced by dilating and those on the right by contracting the orifice of the mouth in a horizontal direction. The vowels placed furthest from *a*, viz. *i* and *u*, are thus modified in the greatest degree; and those placed half-way between the simplest vowel and each of its extremes are less so, being something between the simplest and the most highly modified forms, and partaking of the nature of both.

§ 11. The vowels, like the consonants, may be classed according to

* That *ē* is in reality a compound of *a* and *i*, and *ō* of *a* and *u*, is most clearly shown in the vowel-changes of the Sanscrit language, in which *e* and *o* have each only a single character, because as compound or diphthongal vowels they are always to be considered long; while the other vowels have each two letters to represent their two sounds, long and short. And whenever *e* and *o* are to be resolved into their constituent parts, *e* becomes *ay*, and *o* changes to *aw*: thus, for example, *nē* with *ana* becomes *nayana*; and *bō* with *ati* becomes *bawati*: and *vice versâ*, when *a* at the end of a word concurs with *i* at the beginning of the following, it becomes *ē*, and *a* followed immediately by *u* becomes *ō*; thus *wala* with *ishti* becomes *walēshti*, and with *ushta* becomes *walōshtra*. The same cause has produced in Greek a phenomenon directly the reverse. In that language *e* and *o* have each a long and a short character, while the remaining vowels have only one. The vowels *α*, *ι*, and *υ*, may denote either a long or short sound as occasion requires; but as the diphthongals *e* (*η*) and *o* (*ω*) were in all probability at first uniformly pronounced long, it was considered necessary, when in the course of time they acquired in certain cases a briefer sound, to invent additional characters (*ε* and *ο*) for its notation. It may be worthy of mention, that in the Gothic Gospels of Ulphilas the Greek vowels *ε* and *ο* are respectively represented by *ai* and *au*.

the organs by whose agency chiefly they are produced : thus *a*, which is made by a rough breathing through the throat, properly belongs to the gutturals ; *i* and its modification *e*, made by pressing upwards the root of the tongue against the roof of the mouth, may be called palatal vowels ; and *u* and *o*, which are produced by a close approximation of the lips to each other, though without touching, are labials. In these three vowels lie in a manner concealed the sounds of the corresponding three weakest consonants of the same organs, which will at once be made to appear by pronouncing them in rapid succession with another vowel : thus the sounds of *ia*, *ie*, *iu*, pronounced quickly are equivalent to *iya*, *iye*, *iyu* respectively ; and in like manner *ua*, *ue*, *ui* = *uwa*, *uwe*, *uwi* ; and under each of these heads are to be arranged their modifications, which partake of the same nature in a minor yet still perceptible degree, thus, *ea*, *eo*, *eu* = *eya*, *eyo*, *eyu*, and *oa*, *oe*, *oi* = *owa*, *owe*, *owi*, though the consonants are here not so strong as those produced in passing over from those vowels (*viz.* *i* and *u*) which bear to them the greatest analogy. The reason is, that in pronouncing *i* and *u* the organs of speech are so near the position required for the pronunciation of *y* and *w* that they cannot quickly assume another shape without making those sounds heard. This view of the subject affords we think a satisfactory solution of the fact that the letter *ʾ* so frequently coalesces or loses its consonantal power in the sound of *u* or *o*, and that *ʾ* in like manner quiesces in a preceding *i* or *e*. The letter *ʾ* bears in its nature such a strict resemblance to the simple open vowel *a*, that it does not require, and in fact scarcely admits of a separate explanation.*

* If proofs of the soundness of the theory we have advanced were desired, they are to be found in abundance in almost every language, whether Oriental or European. We will select a few of the most striking. In Arabic the three principal vowels are the only ones which have a sign devoted expressly to their representation : thus *a*, *i*, and *u* are denoted by *fatha* (—), *kesra* (—), and *dhamma* (—), though the two latter are likewise employed to represent their respective modifications, and these three signs have their corresponding quiescents as in Hebrew, *viz.* *ʾ* = *ʾ*, *ʾ* = *ʾ*, and *ʾ* = *ʾ*. In Sanscrit the semi-vowel (the concealed consonant residing in a vowel, and which on the resolution of that vowel into its elements makes its appearance) of *i* is *y*, and of *u* is *w*. And the same fact is observable if we turn our attention nearer home : thus, the Latin *i* at the commencement of a syllable when followed by a vowel had, and on the continent of Europe still generally retains, the consonantal power of the English *y* or Hebrew *ʾ* ; in like manner *u* was employed both for *w* (*ʾ* cons.)

Having thus shown that the fundamental vowels are *a*, *i*, and *u*, and that to these the weak consonants א, י, and ך bear the closest relation, and were therefore with great propriety employed to represent them, we will now explain the signs by which the whole of the vowel-sounds in Hebrew came afterwards to be denoted.

Vowel-Signs.

§ 12. The contrivance above detailed, of representing the principal vowels by means of their homogeneous consonants, useful as it was at the time, could answer its intended purpose only while the language continued to be studied as a living one; but when it fell by degrees into still greater disuse, till at last it was no longer spoken, the new doubts and difficulties which continued to arise respecting the correct manner of reading it were removed by the gradual introduction of vowel-marks, and also of diacritical points distinguishing the different sounds of the same letter. In this manner the existing system was completed about the seventh century of the Christian era.

The following are the signs that denote the vowel-sounds, of which in Hebrew there are ten, five long and five corresponding short ones, together with their powers and names.

Long.					Short.				
Name.	Power.	Fig.	Fig.	Power.	Name.	Power.	Fig.	Fig.	Power.
קָמֶץ Kaméts.	ā	τ		ā	פָּתַח Páttahh.		-		
צֶרֶךְ Tséré.	ē	..		ē	סֶגוּל Ceghól.		γ		
חִירִיק Hhírik Gadhól.	ī	י		ī	חִירִיק קָטוֹן Hhírik Katón.		.		
חֹלֶם Hhólem.	ō	ו		ō	קָמֶץ חֲטוּף Kaméts Hhatúph.		τ		
שׁוּרֵק Shurék.	ū	ך		ū	קִבּוּץ Kíbbutts.*		י		

§ 13. The forms of these signs, which are made up of short strokes and dots, appear to be entirely arbitrary. Long *a* is denoted by a horizontal stroke under the middle of which a dot is placed, thus (τ)

and *u* (י); e. g. *iam*, pron. *yam* = *jam*; *navis* (from *naus*), pron. *nawis* = *navis*. The twofold power of the English *w* and *y* must occur to the mind of every one.

* Their names are derived partly from the manner in which they are pronounced, and partly from their figure: thus, Kamets signifies *contraction*; Pattahh, *opening*; Tsere, *breaking*; Ceghol, *cluster of grapes*; Hhírik, *gnashing*; Hholem, *strength*; Kamets Hhatuph, *short kamets*; Shurek, *hissing*; Kibbutts, *compression*. See next note.

(in printed books, however, and often in writing, this dot is converted into a vertical stroke, and connected to the horizontal one like the figure in the table we have just given); short *a*, by the horizontal stroke alone; long *e*, by two dots in a horizontal direction; short *e*, by the preceding, with an additional dot placed under and between them; long *i*, by a single dot, followed by its homogeneous semi-vowel ך; short *i*, by the dot alone. All the preceding signs are placed *beneath* the letters to which they are attached. The vowel long *o* is denoted by a dot placed *over* the *left* edge of the consonant to which it belongs, as in the word תוהו *tôhû*; by which position it is distinguished from the accent R'bhî'h, which consists of a dot placed over the *centre* of a letter (§ 49). It is on this account also that Hholem is in general accompanied by its homogeneous semi-vowel ך, which accordingly is to be considered as a part of the Hholem, though not an essential one: so that a word may be written fully with it, as קֹטֵל; or it may be omitted, as קטל. When ך should be employed with Hholem, and when not, cannot in all cases be determined with certainty; the following rules, however, for its omission have been given by Ben Zebh, in his 'Talmudh Lashon 'Hibhri.' Hholem is not to be accompanied by ך, 1st, when the letter bearing Hholem has likewise an accent, e. g. קֹטֵל, תֹּהוּ (for then it cannot be mistaken for R'bhî'h); 2d, when Hholem is followed by one of the letters א, ה, or ו, e. g. רֹאֵה, בֹּהֵן, הֹרֶה (to prevent the concurrence of too many weak letters); 3d, when followed by ש, so that its diacritical point coalesces with the dot Hholem, e. g. מִשָּׁה, נִשָּׁה; 4th, when two Hholems come together, e. g. מְאֹרֶת, אֲרֹת, תִּרְוֹת (for the same reason as Rule 2d, i. e. not to increase the number of serviles in a word); 5th, when the second and third radical letters have been contracted into one, e. g. כֹּל, עֹל, דֹּם (lest the ך should be mistaken for a radical). Yet the student must be reminded that in the application of these rules there is considerable uncertainty; for, though in general they will be found to accord with the facts, the contrary is frequently the case. Short *o* is denoted by the same figure as *ā* (to distinguish it from which, see the directions given § 24); long *u*, by a dot placed in the bosom of ך (for the manner of distinguishing it from a point called Daghesh, whose position is also in the bosom of a letter, see § 26 et seq.); short *u*, by three dots placed obliquely in a straight line.*

* As it probably may interest some of my readers, I will give in brief the celebrated Aben Ezra's theory of the vowels contained in his grammatical work

Combination of Consonants and Vowels.

§ 14. We have now given the characters representing all the sounds in Hebrew, whether consonants or vowels. In the Occidental lan-

entitled *Cepher Tsahhoth*, 'The Book of Elegance.' The opening is so curious that it must be quoted in his own words: אלהים ירמו מעשיה אל מעשיו. ויחנה סוד כל התנועות על שלש דרכים: התנועה האחת מתמוצק: שהיא נקודת בחוך עגולה. וזאת תנועת האויר והאש: שהיא תנועה מלמטה אל מעלה: כי הארץ אמצעית בחוך הגלגלים: ומוצקה היא מוצק גלגל המזלות: והתנועה השנית אל המוצק: וזאת תנועת המים והארץ: שהיא תנועה מלמעלה למטה: והתנועה השלישית סביב המוצק: וזאת תנועת הגלגלים: שהיא תנועה לא למעלה ולא למטה: וכאשר הפשתי דברי התנועות הנקראות שבעה מלכים: מצאתי המוסרים מהן הם שלשה: הולם והירק ופתח גדול: i. e. "As the souls of mankind were created in the image of God, therefore their actions resemble his; thus the secret of every motion is in three directions: The first motion is *from* the centre, which is like the point in a circle; this is the motion of air and fire, which is from below upwards; for the earth is the centre of the celestial bodies, and her centre is the centre of their orbits. The second motion is *towards* the centre; and this is the motion of water and earth, which is from above downwards. And the third is *around* the centre; and this is the motion of the celestial bodies, which motion is neither upwards nor downwards. And as I was examining the vowel-sounds which are called the Seven Kings (i. e. *Hholem*, *Hhirik*, *Pattahh*, *Kamets*, *Shurek*, *Kibbuts*, and *Ceghol*), I found that they are grounded on the following three, viz. *Hholem*, *Hhirik*, and *Pattahh*, and the other four are compounded from them." He then goes on to say, "1. The vowel *Hholem* is an elevated tone (ויתנועת החולם למעלה), and is accordingly expressed by a dot above the letter, and always over the end of it, as in the word הוֹלֵם, in order that it may not be confounded with the accent *R'bhī^a-h*, which is also a dot above the letter, but placed in the middle. It derives its name הוֹלֵם from the root הָלַם *to be strong*, as in the word וְהִחֲלִימֵנִי *Is. 38: 16*. By some this vowel is called פִּי מִלָּא פִּי (פִּי מִלָּא פִּי *Chald. for פִּי מִלָּא פִּי* *mouth*) *full mouth*; because in pronouncing it the mouth appears to be full. 2. The vowel *Hhirik* is a depressed tone (ויתנועת הירק למטה), represented by a dot under the letter; its name הִירֵק is derived from the root הָרַק *to gnash*; because in uttering it, one appears to gnash with the teeth (!). 3. The vowel-sound of *Pattahh* is neither exalted nor depressed, but is an intermediate broad sound. Its figure is therefore a horizontal line drawn under the letter. Its name is derived from the root פָּתַח *to open*, because it is produced by an opening of the mouth. The reason why it is placed beneath rather than above the consonant to which it belongs, is that it may thus be distinguished from the mark *Raphe*, which is placed over the letters בְּרִכְתָּהּ to show when they are to be aspirated (§ 45). 4. The vowel-sound *Kamets* is the intermediate tone between *Hholem* and *Pattahh*, whence its figure is composed of those of *Pattahh* and *Hholem*, thus (ְ), which were afterwards connected in the present manner (ֶ). (According to the opinion of *Aben Ezra*, *Kamets* differs from *Pattahh* in the length and also in the quality of its sound; the former being

guages these are written in one continuous line; but in the Shemitish tongues the consonants alone are placed in the line, and the signs for the vowels long and short are inscribed above or below those consonants to which they are to be read, e. g. long בָּ *bā*, בֶּ *bē*, בִּי *bī*, בּוֹ *bō*, בֹּ *bū*; short בַּ *ba*, בֵּ *be*, בִּי *bi*, בּוֹ *bo*, בּוֹ *bu*. When a vowel is followed by one of the letters א, ה, ו, י, technically termed 'Eh'wi letters (אֶהְיֶה *I will be*), without a vowel of its own, which letters as before stated sometimes lose their consonantal power (§ 7), the following rules are to be observed: א, being the weakest of all the consonants, when preceded by a vowel merely lengthens such vowel and rests in it, thus בָּא *bā*, בֵּא *bī*, &c., and the same is the case with ה; but ו and י can quiesce only in their respective homogeneous vowels *o*, *u*, and *i*, *e*, which they were once employed to represent (§ 9), thus בּוֹ *bō*, בִּי *bī*, בֹּ *bū*; בֵּי *bē*, בִּי *bī*, בֶּ *bē*; for when preceded by any other vowel, ו retains its power of a labial consonant, and י makes with it a diphthong, thus בֵּי *bai*, בִּי *boi*, בִּי *bui*.

pronounced by him like *a* in *all*. But as the analogy of the remaining long and short vowels, as well as that of the other Shemitish tongues, not one of which has this sound, gives to the vowel Kamets that of long *a* simply, we have considered it as differing from Pattahh in quantity alone). 5. *Shurek*. Its sound, compounded of those of Hholem and Hhirik, is denoted by a dot in the middle of a letter, and, lest it should be taken for Daghesh, which is likewise a dot in the middle of a letter, it is always accompanied by its semi-vowel ו. The reason of its being placed in the middle is that its sound is a compound of Hholem which is above, and Hhirik which is below. (This sound between *e* and *i* is still retained in the pronunciation of *Shurek* by the Polish Jews, which strongly resembles that of the French *u* in *une* or the German *ü*; thus, for instance, the word בָּרִיךְ is pronounced by them *barüch*). 6. The corresponding short *u* is expressed by three dots; one of them taken from Hholem, another from Hhirik, and the third from the middle of ו (scil. *Shurek*!). 7. *Tsere*. Its sound, like that of *Shurek*, is composed of Hholem and Hhirik; but this sound, *e*, is nearer to *i*, while that of *Shurek* is nearer to *o*. It is expressed by two points, one from Hholem and the other from Hhirik, which, for the sake of distinguishing them from Sh'wa, which consists of two dots one above the other, are placed in a horizontal direction. (His opinion of the power of this vowel may be the reason why the Polish Jews of the present day pronounce *Tsere* like the diphthong *ai*; thus אֵינִי is according to them to be read *āmāin*). 8. *Ceghol* is a compound of *Tsere* and *Pattahh*, and is pronounced as in the East (i. e. like *ai* in *fair*). Its sign consists of the two dots of *Tsere*, and one in the middle of them, which represents the centre; that denoting, as I have already stated, the vowel-sound *Pattahh*" (!).

EXAMPLES.

אָ בֵּ גִּי דֹד הִי חֵי כָּא מָה מִי נִוּא פֹּחַ
pō nū mai mē kē hē hū dō gī bē 'ā
 אָבָה בָּרָא רָחִי גֵלָה תוֹעֲבֹת הִזָּה תוֹכַחַת שִׁירָה
shirō tōkhakhath hōwē to'hēbhōth gēlē rahhai bārā 'ābhā
 בָּאֲרָה מֵאֲלָה רֹאשָׁה קֶאֱרָח דִּילִי חִימִי אָלִי גָלוִי
gāloi 'alai hhimē dīlē kōrō rīshē mēlē bārā
 בָּרָלָה קִצִּירוֹ קֶחֱלוֹ מִשְׁבָּה מִרְאשֵׁיהֶם אָלֵנוּ אָנוּכִי
'ānokhī 'ālenū mērāshēhem mōshēbhā kōdhelū kētsirō kārēlā
 בִּסְוִיבָה רֵאשׁוֹנֵינוּ בִּירוּשָׁלַמֵּנוּ קוֹבְלָמֹרֶהוּ פִקְדִירוֹשָׁי
pōkēdhirōshai kōbhelāmōrēhū bērushālāmēnū rēshōnēnū bēqōbbhā

CHAPTER III.

SYLLABICATION.

§ 15. In Hebrew no syllable consists of a vowel alone, or commences with one: so that every syllable must begin either with one consonant, as בֵּ *bā*, or with two, as בֶּרֶךְ *b'rā*; but never more than two, which would be contrary to the Oriental ideas of euphony. Syllables are divided according to their terminations into *simple* and *mixed*. A syllable is called *simple*, when its vowel is employed merely in uttering the consonant to which it is attached, and which it needs not leave in order to give utterance to another consonant, at the end of the same syllable; so the instances בֵּ and בֶּרֶךְ given above. A syllable is *mixed* whose vowel is compelled to leave quickly the consonant to which it belongs, in order to enunciate and be lost in a succeeding one in the same syllable, as קַל *k'al*, קֶטֶל *k'tal*; for here the *a* (.) cannot remain with the *q* or *ṭ* under which it is written, but must hasten from it to express the *l*, which is destitute of a vowel of its own.

§ 16. *a.* From what we have said, it will be easily comprehended, 1st. That *the vowel of a simple syllable must be long*, for it does not pass over to, and become absorbed in, a following consonant, but remains with its own; and *vice versâ* that a long vowel always helps to form such a syllable. 2dly. It is evident that *the vowel of a mixed syllable must be short*, as it becomes lost in the following consonant; and on the other hand, a short vowel invariably forms part of a mixed syllable.* Thus in the word **בָּרָא** we have two simple syllables and two long vowels; while in **קָטַל**, the first, a simple syllable, has a long vowel,—and the second, a mixed syllable, has a short one.

b. And hence it ensues, that if in the course of inflection a mixed is converted into a simple syllable, the short vowel of such syllable must as a general rule be changed into its corresponding long one, e. g. **וַיִּקְרֶי**, which by the rejection of **י** becomes **וַיִּקְרִי**; and in like manner the changing of a simple into a mixed syllable causes the long vowel to be replaced by its corresponding short one, e. g. **קָמָה** *she stood*, **קָמְתָ** *thou stoodest*. We have said that this mutual interchanging of long and short vowels takes place between those which correspond to each other; we may here observe that to this there are exceptions, which will be stated in the sequel.

SH'WA.

§ 17. As a syllable in Hebrew may begin or end in a consonant without a vowel, a sign has been invented to accompany such letter, in order to certify the reader that no vowel has been omitted through mistake. This sign consists of two vertical dots (· ·) called *Sh'wā* (Heb. **שְׁוָא** *emptiness*). It is placed under all initial and medial letters which have no vowel of their own, with the exception of the quiescents. As final consonants are almost always vowelless, it has not been considered requisite to affix this mark to any of them, except the letter **י** (which appears also with the vowel (· ·)), together with **י** servile, and the finals of some verbal forms in which the penultimate letter also has Sh'wa.

§ 18. Since no consonant can be uttered without the aid of a vowel, every one which is not accompanied by a vowel of its own is to be pronounced by means of the one attached to the preceding or following

* The only apparent exceptions to these rules arise from the introduction of an accent. See § 55.

consonant. Thus, if the *initial* letter of a word be destitute of a vowel, as the ק in קָטַל, it must be expressed by means of that attached to the second; if, again, the *final* consonant have no vowel of its own, as is the case with the ל of the same word, the vowel preceding it, which is here (ַ), enables it to be pronounced. And one or the other of these means is resorted to in the case of *medial* consonants occurring without a vowel: in the word קָטַלָּה, for example, the pronunciation of ט may be effected by the help of either the preceding (ַ), thus *koṭ-lá*; or that which follows, *kā-ṭ'lá*. When a consonant is enunciated by means of the vowel which goes before it, the sign (ַ) is called *Sh'wa quiescent* (שְׁוָא נָח); when by the help of that which follows, it is termed *Sh'wa mobile* (שְׁוָא נָחֵף). The question, whether a consonant so situated is to be pronounced by the aid of the preceding or of the following vowel, is answered by the rule in § 16 for distinguishing simple and mixed syllables: for when the vowel immediately preceding a medial consonant with Sh'wa is short, the consonant must be read with it, in order to complete the syllable; and when the preceding vowel is long, as that syllable is thus rendered perfect, the consonant will go to the succeeding one. Or in other words, when Sh'wa is preceded by a short vowel, it is quiescent, as יִקְטֹל *yik-tól*, מַקְטִיל *mak-ṭil*; and when by a long one, it is mobile, in which case we shall represent it by an apostrophe, as קוֹטֵל *kō-ṭ'lá*, יִקְטֹל *yik-kā-ṭ'lu*.*

§ 19. Besides the rules given above, there are some others requisite to be known before we can in all cases make the necessary distinction between these two species of Sh'wa:

1. If two Sh'was concur in the middle of a word, as in יִקְטֹל, the first is quiescent, and is in consequence to be read with the vowel preceding it; while the second is mobile, and must be expressed with the assistance of the following vowel. For two vowelless consonants at the beginning of a syllable cannot be expressed by Oriental organs (§ 15), neither can they at the end of one without considerable effort: it is true that at the end of words this cannot be avoided; but in the middle it can, and accordingly is, viz. by attributing them to separate syllables.

2. If a letter with Sh'wa in the middle of a word is by the influence of the sign called Daghesh forte (see § 27) to be pronounced double, such letter is considered as consisting of two, each accompanied by

* The accents of course exert the same influence on Sh'wa which they do on the syllables. See § 55.

Sh'wa; thus קטָלָה is equivalent to קטָטָלָה, and will accordingly come under the preceding rule.

3. If a letter with a subscribed Sh'wa be immediately succeeded by a similar letter expressed in writing, this Sh'wa must be made audible although preceded by a short vowel; which is done in order to give greater distinctness to the reduplication: thus הַלְלֵךְ is to be read *ha-l'lú*, not *hal-lú*; and so הַנְּנִי pron. *hi-n'nú*, צַלְלֵךְ pron. *tsi-l'lú*.*

COMPOUND SH'WA.

§ 20. The Sh'wa of which we have just spoken is called *simple Sh'wa* (שְׁוֵא פשוט), and may be placed under any letter of the alphabet

* As we have already observed, these Sh'was quiescent and mobile were originally intended, and are accordingly to be considered, merely as signs to certify the absence of a vowel; for they are by no means short vowels, as some grammarians have asserted. This idea of theirs probably had its origin in the fact that two initial perfect consonants, as for instance those in the words בְּנִי and שְׂמִי, cannot readily be pronounced without a slight intermediate breathing, thus *b'ní*, *sh'ma'h*; but when we reflect that this difficulty still exists whether a Sh'wa be written or not, and that the sign (:) still remains the same, and is employed for the same purpose, viz. to show the absence of a vowel, whether occurring at the beginning or end of a syllable, we cannot fail to perceive the erroneousness of the supposition which attributes to it different powers and uses according to its place in a word. This is further corroborated by the uniform manner in which the signs corresponding to Sh'wa are employed in the Arabic, Persic, Sanscrit, Bengali, &c., in which languages they in no instance represent a vowel-sound, however short. And again by the statement of Aben Ezra (Cepher Tsahhoth 3. a.), and of D. Kimhhi (Mikhlol, 48. b.) relative to the manner in which Sh'wa mobile was pronounced by the school of Tiberias: wherein he affirms that when occurring before one of the guttural letters, they gave it the same vowel-sound as that by which the guttural was accompanied; thus יֶאֱבֹר they pronounced *y'abbédh*, בְּאֵר *b'er*, דֵּי *d'hi*, בְּעוֹר *b'hor*, קָהוּ *k'hhú*; before י they gave it the sound of *i*, thus יִיחַל *y'yáhhél*, יִרְמִיָּהוּ *yirmiyáhu*; and before any other letter, that of the vowel *a*, thus קָלָלָה *k'alálá*, גְּבָרִים *g'bhārím*, גְּלִילִים *g'liilím*. This practice appears to have arisen from a difficulty they experienced in enunciating a consonant unless immediately followed by a vowel-sound, and hence when there was no peculiarity in the succeeding letter which could exert an influence in determining the vowel to be taken, they chose the simplest open vowel *a*; when the succeeding letter was י, they gave to that with Sh'wa its homogeneous vowel *i*; and when a guttural, which from the tenuous quality of its sound does not present the same effectual barrier between two vowels as one of a stronger texture, they substituted a vowel the same as that taken by the guttural. And this, as we have said, constitutes an additional proof of the truth of our assertion, that Sh'wa is not a vowel; for were such the case, with what propriety could it have been exchanged for any other which convenience might suggest?

destitute of a vowel, whether occurring at the beginning or in the middle of a word, except the gutturals א, ה, ו, ע, and ר. For if one of these letters appear in a situation in which another would receive the sign denoting the absence of a vowel, i. e. simple Sh'wa,—in order that it may not on account of its weakness be indistinctly pronounced, or remain altogether unheard, it will have a very brief vowel-sound; and this is represented by a short vowel connected to Sh'wa, which latter in such case is analogous to the mathematical sign —, while the vowel-mark stands in the place of a positive quantity: thus 2— denotes a quantity less than 2; so (ְ) represents a shorter vowel-sound than (ֿ) alone. This is termed *compound Sh'wa* (שְׁוֹא מְרֻבֵּב).*

§ 21. Of the five short vowels given in § 12, only the following three are employed in this manner, viz. (ְ), (ֿ), and (ֻ). Thus,

Fig.	Repr.	Name.
(ְ)	°	חֶטֶף פָּתַח Hhatéph† Pátahh (or Sh'wa Pattahh).
(ֿ)	°	חֶטֶף סֶגוֹל Hhatéph Ceghól (or Sh'wa Ceghol).
(ֻ)	°	חֶטֶף קָמֶץ Hhatéph Kaméts (or Sh'wa Kamets).

The reason why only these three vowels have been adopted to form compound Sh'was will appear from the following considerations. The gutturals admit of being accompanied by any vowel whatever; but when it is not necessary in order to determine the form of the word that they should take one of the other vowels, they prefer their homogeneous vowel *a* of the same organ, or at least one of its modifications *e* and *o* (§ 10). Now as the short vowel-sounds denoted by the compound Sh'was were given to the gutturals for the purpose of facilitating their enunciation, and have little to do with the characteristic forms of words, it is natural to conclude that such vowels alone would be

* To this general rule of giving to vowelless gutturals a compound Sh'wa, there are some exceptions: thus ה, which of all the letters of this class has the strongest sound, is not unfrequently accompanied by Sh'wa simple, as חֶבֶץ, יְחִיָּה; with ו and ע this is but seldom the case, as גִּבְוֹתָם, יְרֵכָה; and with א very rarely, it being the weakest of all, as נֶאֱדָר. These anomalies have in all likelihood arisen from a want of exactness in carrying out the system; to which cause may likewise be attributed the appearance of compound Sh'was with other than guttural letters, as וְיָרֵב Gen. 2: 12., וְשָׁקָה Gen. 27: 26., לְקָחַי Gen. 2: 23., שִׁבְלִי Zech. 4: 12. (which the K'ri notices), בְּנֵי יוֹשִׁי Josh. 11: 2., where they are irregularly employed probably to show that the Sh'wa is mobile.

† חֶטֶף חֶטֶף *snatching*, Chald. act. part. from חָטַף *to snatch*.

received into their composition as are consonant to the nature of the gutturals.

§ 22. From what we have said, it will be perceived that it is nearly a matter of indifference which of the compound Sh'was is employed in a given case, whence we have עֲמֹד *'h'mōdh*, אֲמֹר *'a'môr*, אֲנִי *'a'nî*; though when not occurring at the beginning of a word, that compound Sh'wa is in general preferred which is similar to the vowel preceding it, e. g. הָעֵמִיד *ha'h'mîdh*, הֵעֵמִיד *he'h'mîdh*, הֹעֵמֵד *hō'h'mādh*.

PATAHH FURTIVE.

Patahh Furtive (פְּתַח חֲזָקָה) is the name given to a short *a* placed under a vowelless guttural letter at the end of a word or syllable when such letter is preceded by any other vowel than *a*; in which case a difficulty is experienced in passing directly from such vowel-sound to the enunciation of the guttural, and consequently a short and homogeneous *a*-sound (see § 21) *steals in*, as it were, to aid in expressing the guttural: thus the word רִידָה will naturally read *rû'hā*; and this is accordingly denoted in writing by placing under the guttural a *Patahh*, which is to be pronounced before its guttural, thus רִידָה. This however takes place only with the strong gutturals, which refuse to coalesce with a preceding heterogeneous vowel, as ע, ח, and ה; thus רָקִיעַ *rāqî'eh*, מִזְבֵּחַ *mizbē'hā*, גֹּבֵהַ *gābhō'h*; for the weak gutturals, א and ו, simple, lose their sound altogether in such case, and quiesce in that of the preceding vowel (§ 14). Hence *Patahh furtive* is employed only when a strong guttural is preceded by a heterogeneous vowel, that is, another than *a*; for with that vowel it readily coalesces, so that none other is needed for the purpose of facilitating its enunciation. The only exception is when the guttural is followed by another vowelless letter; for then it still takes *Patahh furtive*, in order to assist the enunciation of the final letter, although preceded by the vowel *a*, e. g. שְׁמֵעָהּ pron. *shāmā'ht*.

KAMETS HHATUPH.

§ 24. 1. To be enabled to distinguish between the long vowel Kamets, or long *a*, and the short vowel Kamets Hhatuph (קָמֶץ חֲזָקָה) *snatched Kamets*, so called on account of its brevity), or short *o*, both

of which have the same figure (,), it is necessary to consult what was said (§ 16) respecting the relative connection existing between vowels and the syllables formed from them, viz. that a long vowel requires by its nature to make a simple, and a short vowel a mixed syllable. This is the leading principle which determines what vowel the sign (,) represents: for whenever (,) is followed by a letter with a vowel of its own, it makes in consequence a simple syllable (§ 15), and stands for the vowel *ā*, e. g. קָטָל, מְלָכִים, pron. *kātāl, m'lāchīm*; but when it is followed by a letter bearing Sh'wa quiescent, it makes with such letter a mixed syllable, and denotes the short vowel *ō*, e. g. חֲכָמָה *hhōkhmā*, אֲכָלָה *'a'khōlkhā*, קָדַשְׁתִּי *kōdshshé*. When however (,) is followed by (,) in the middle of a word, a question arises, whether (,) is Kamets (*ā*), and the letter with Sh'wa—which in that case is mobile—to be read to the following syllable, thus קָטָלָה *kā-t'lā*; or whether it is Kamets Hhatuph (*ō*), and the Sh'wa—then quiescent—to be read to the syllable containing (,), thus קָטָלָה *kōt-lā*. This case is generally decided by the sign Methegh (see § 63): viz. when (,) is accompanied by Methegh, it is long, and forms a simple syllable, thus קָטָלָה קָטָלָה *kāt'la*; and when unaccompanied by this sign, it is short, e. g. חֲכָמָה *hhōkhmā*, קָרְבָן *kōrbān*.

2. From these rules the following cases are to be excepted: A (,) which has been derived from Hholem is to be read as short *o*, although followed by a consonant with a vowel of its own; such (,), being in the antepenult, takes Methegh, both on account of the accent on the ultimate (§ 64), and to enable the short vowel to make a simple syllable: e. g. קָדַשְׁתִּי plur. קָדַשְׁתִּים *kōdashīm*, שָׁרַשְׁתִּי plur. שָׁרַשְׁתִּים *shōrashīm*. And so of a (,) which has arisen from Sh'wa in consequence of a following (,), and which is accompanied by Methegh, according to § 63. *b.*, e. g. לָחֻלִּי for לָחֻלִּי.

§ 25. 1. When (,) occurs in the ultimate making a mixed syllable, its quantity is decided by the position of the accent: viz. if it receives the accent itself, it is Kamets, or long *a*, which the accent enables to make a mixed syllable (§ 55), e. g. דָּבָר *dābhār*, מִשְׁכָּן *mishkān*, שָׂחַ *shāth*; but if it does not receive the accent, it must be Kamets Hhatuph, or short *o*, from Hholem (י), e. g. כֹּל *cōl*, וַיַּיָּרֹם *wayyārōm*, from יָרֹם, כָּל. 2. In the beginning or middle of a word, (,) followed by a letter with Daghest forte—which is equivalent to two such letters, the first with Sh'wa quiescent (§ 28)—is to be read *ō*, according to § 24, 1.: thus בָּתִּים (= בָּתִּים for בָּתִּים) *bōtīm*; and it will retain this power when, on the addition of a grave or accented suffix, it

receives a Methegh (§ 64), e. g. בְּתִירֵהֶם pron. *böttéhém*. But when Kamets followed by Daghesth forte takes an *accent* to enable it to form a mixed syllable, it retains its sound of long *a*, e. g. יָמָה, לָמָה, שָׁמָה, pron. *yámmā, lám mā, shám mā*.

CHAPTER IV.

DAGHESH.

§ 26. *Dāghēsh* (דָּגֵשׁ) is a dot inscribed in the bosom of a letter. Its office is of two kinds: 1st, to show that the letter in which it is placed is to be doubled in pronunciation, when it has the name of *Daghesth forte* (דָּגֵשׁ חֵזֶק), as it *strengthens* the sound of the letter in which it is inserted, and at the same time causes the preceding vowel to rush on towards it, in order to give full force to the reduplication; 2d, to remove the original aspirate sound of certain letters, when it is called, in contradistinction to the preceding, *Daghesth lene* (דָּגֵשׁ קַל).

DAGHESH FORTE.

§ 27. In Hebrew a letter is often by the rules of grammar to be reduplicated in the middle of a word; and in such cases, when possible, both letters of the pair are made audible in pronunciation: but for the sake of expedition, the latter of them only is represented in writing, and in this there is a Daghesth inscribed, in order to remind the reader of the omission; thus, instead of קָטַטַל at full length, we have merely קָטַל.* And this not only when the two letters were originally the same, but also when the former of them, as is often the case, has been assimilated to the latter, thus we have הִקָּטַל = הִקָּטַטַל for הִקָּטַטַל (§ 77).

* In Arabic a sign called *teshdid* (◌ّ) is placed over a letter in order to denote its reduplication. The Germans in writing make use of a small stroke over *n* and *m* for a similar purpose.

§ 28. As the power of Daghesth forte consists in compensating the rejection of the first of two similar letters in juxtaposition when without a vowel of its own, it follows that this Daghesth can never be employed except when the first letter of the pair would be accompanied by Sh'wa, e. g. קָטַל = קַטְטַל, הִקְטַל = הִקְקַטַל, סָבַר = סַבְבַר.

§ 29. Again, as Daghesth is the sign of the doubling of a letter, it can be inserted in those only of which the reduplication can readily be made audible in speaking. This is without difficulty effected in letters of a strong distinct sound, as, for instance, the ט in קָטַל; but not in those whose sound is more slight and continuous, as is the case with the gutturals, א, ה, ח, ע, and also the liquid ר. Hence arises the rule that *a guttural letter can never receive Daghesth forte*.

§ 30. Besides the gutturals, which in no case receive a Daghesth, we find also the letter ר, which, although a labial, and capable of taking this sign, is yet the weakest of the remaining consonants, answering to the English *w*, and cannot easily be reduplicated in pronunciation. Instead, therefore, of inserting a Daghesth in this letter, the word containing it undergoes some other equivalent change; for instance, in the Pi'el form of the verbs עָרַר, the second radical letter ר, which according to the general rule should be doubled by Daghesth, is either changed into ר, thus קָרַר for קָרֶר; or it remains single, and the third radical is reduplicated in its stead, whence the alternate form קָרַרְרָם.

§ 31. If we consider the influence exerted by the point Daghesth on the syllable preceding it, we shall perceive that, as the first of the two letters of which the consonant containing it is held to be composed is pronounced as though accompanied by Sh'wa, every such syllable must be a mixed one; and hence Daghesth forte is always immediately preceded by a short vowel (§ 16. a.). It is equally evident, on the other hand, that every short vowel, unless accompanied by an accent (§ 55), must be followed by a consonant either with Sh'wa or containing an inscribed Daghesth. Hence it is, that a short vowel is frequently given to a consonant for the purpose of expressing the Daghesth in a following one; while in other cases the Daghesth itself is inserted in consequence of a preceding short vowel.

§ 32. Thus Daghesth forte, although uniform in its power, has two distinct offices; one of which is to denote the reduplication of a letter, or the assimilation of a letter to the following one, e. g. קָטַל = קַטְטַל, נָגַשׁ = נַגְשָׁשׁ for נִגְשָׁשׁ; and this we shall call *Daghesth compensative*. Its other office is to enable a preceding short vowel to form in compli-

ance with its nature a mixed syllable, e. g. בָּטָא, *מָקַל; so too the Dagghesh inserted in a letter preceded by the article הַ or הַ conversive. In these cases Dagghesh cannot with any propriety be considered as a substitute for a rejected letter, since it has arisen solely on account of the preceding vowel, which is thereby preserved unchanged; this we shall term *Dagghesh conservative*.

§ 33. 1. A short vowel requires the insertion of this Dagghesh in the following consonant in order to complete the syllable, whenever such consonant has a vowel of its own; but when it receives Sh'wa, and can consequently terminate a mixed syllable, the Dagghesh is often rejected as no longer necessary, e. g. the word above given בָּטָא; when it takes a suffix, thus בָּטָאֵךְ, the short vowel is followed by Sh'wa, and accordingly Dagghesh is again rejected; so מָקַל, מָקְלִי.† Thus the Dagghesh is often omitted which should be inserted after the article הַ or הַ conversive, when the letter following these particles takes Sh'wa, e. g. הַלְלוּהוּ, הַלְלוּהוּ.

2. And not only is Dagghesh conservative, or Dagghesh employed on account of a preceding short vowel, in this manner omitted as unnecessary, but also Dagghesh compensative, i. e. Dagghesh used to denote the rejection of a letter, e. g. מְבַקְשִׁים for מְבַקְשִׁים; יִקְחוּ for יִקְחוּ, from לָקַח; יִשְׁאוּ for יִשְׁאוּ, from נָשָׂא; מְלַמְעֵלָה for מְלַמְעֵלָה, from לָמַעַל and מִן. For it must be understood that Dagghesh forte is not merely a compensation for a rejected letter, but is at the same time a necessary effect of such rejection, in order that the preceding short vowel may remain unchanged, and still go to constitute a mixed syllable, as it did before the rejection took place. Take for example the verbal form יִנְגַּשׁ: here the first syllable is a mixed one; but if נ be assimilated to the next following consonant, and then

* That this word in the cognate languages Syriac and Arabic is found to have an intermediate ר, thus Syr. ܪܬܡܐ, Arab. ܪܬܡܐ, constitutes no valid objection to the truth of our theory; for instances abound of words in these and the other Shemitish dialects receiving an inserted liquid for the same purpose and on the same occasions as when in Hebrew they take Dagghesh: e. g. Chald. ܪܬܡܐ, fut. ܪܬܡܐ = ܪܬܡܐ (like ܪܬܡܐ); ܪܬܡܐ inf. Aph'el ܪܬܡܐ = ܪܬܡܐ; ܪܬܡܐ = ܪܬܡܐ. See § 81.

† Thus we are not compelled to make exceptions of these instances, as has been done by Prof. Gesenius, who has given in his Lexicon the plur. בָּטָאוֹר as an irregularity for בָּטָאוֹר, and in the latest edition the word מָקְלוֹר, although Dagghesh is not found in any of the examples quoted by him.

rejected, the short vowel (.) can remain unchanged only by placing a Daghesth in ג, whence arises the form רִגַּשׁ; but should this ג receive Sh'wa, so that it can be read in the same syllable with the preceding (.), Daghesth may be either inscribed in it or omitted; thus the third pers. masc. plur. of the future of this verb is written either רִגַּשׁ or רִגַּשׁ. On this principle may be explained the other instances given above, such as the P'hel form of verbs, ׀ conversive, the definite article ה, and the prep. ב; in short, whenever a letter which would otherwise receive Daghesth is accompanied by Sh'wa, this Daghesth, being no longer absolutely necessary, may be omitted.

§ 34. *a.* That Daghesth is not to be looked upon as a mere compensation for one of two similar letters which has been rejected, but that the immediate cause of its introduction is rather the imperfect state of the preceding syllable consequent on such rejection, appears from the mode in which this point is inserted in ן epenthetic; for instance, the word קִטְלֶהוּ in order to avoid the hiatus has often an inserted ן, thus קִטְלֶהוּׁ, which on the application of the rule § 77. 3. becomes קִטְלֶהוּׁ, the ה being rejected, while ן receives Daghesth. Now it may well be asked, how can the Daghesth inserted in ן compensate the omitted ה? The answer is, it does no such thing, but is merely an effect of the rejection of ה, whose vowel falls back upon ן, so that the preceding short vowel would be left without a consonant in which to terminate, were it not supplied by the insertion of Daghesth in ן.*

b. This fact of the real origin and use of Daghesth is shown likewise by the change which takes place in a vowel preceding a guttural letter in a situation to receive Daghesth; thus, instead of מִקְדָּר we have מִקְדָּר. Now it is not very evident in what manner the liquid consonant ן can be compensated by the vowel (.); but there is no difficulty in conceiving that, on the elision of that consonant, the short vowel (.) was changed into the long vowel (..) in order to complete the syllable (§ 16. *a.*). And hence we have a general rule, that whenever

* Some grammarians have indeed not scrupled to assert that there is such a thing as assimilation in a retrograde direction, forgetting that this would be running counter to the very principle on which assimilation takes place; and particularly they seem to have overlooked those cases in which the third pers. masc. pret. of verbs takes an epenthetic ן before the pronominal suffix of the third pers. fem., thus קִטְלֶהוּׁ for קִטְלֶהוּׁ, and where the third pers. fem. pret. takes the same suffix without an intervening ן, as קִטְלֶהוּׁ for קִטְלֶהוּׁ, in which there is neither rejection nor assimilation backwards, but a mere shifting of the ultimate vowel to the preceding consonant.

a short vowel is followed by a letter with a vowel which cannot be reduplicated in pronunciation (see § 84. 3.), either the short vowel is lengthened, thus *הַעֲמִיד* for *הַעֲמִיד*, *יִבְרָךְ* for *יִבְרָךְ*, or if it be allowed to remain, it takes Methegh (§ 85. 2.), e. g. *הַחַיִּים הַחַיִּים*. To this, we may remark, there are a few exceptions.

§ 35. This Daghesth placed in a consonant on account of a preceding short vowel is found not only in the middle radical of a word, as *כָּסַף*, *מִקֵּץ*, but also in words compounded of two others, where the first terminates in a short vowel, e. g. *מִזָּה* Ex. 4: 2. for *זֶה* *מִלְכֶם* Is. 3: 15. for *לָכֶם* ; and not only when the two are merged into one, but also when written separately, e. g. *מִדְּוָאֵת* Gen. 12: 18., *מִדְּיִקְרָא* Gen. 2: 19., *מִדְּמַעֲשֵׂיכֶם* Gen. 46: 33., *אֶעֱשֶׂה לָּךְ* Gen. 2: 18. ; for as these words are connected by Makkeph (which see, § 70), the ה is to be considered as omitted. And it is often the case that an initial liquid or dental preceded by a word terminating in a simple syllable receives Daghesth forte when the two words are connected either by Makkeph or an accent, e. g. *לִקְחֵהוּ* Gen. 2: 23., *וְשֶׁה־נָּא* 24: 42., *הִלִּיכָה לִי* 44: 17., *קִימוּ סָעִר* Deut. 2: 24., *אֶתְּבֹתָ צָדֵק* Ps. 45: 8., *עָלִיתָ שָׁם* 2 Kings 1: 4.

The producing cause of this latter phenomenon appears to exist in the genius of the Hebrew language, which inclines to terminate all its words in a mixed syllable. The consequence is, that a word ending in a simple syllable will have a tendency to combine with the word which follows, and form a mixed syllable with its initial consonant, whenever the two are in intimate connection with each other; and this is more especially the case when the initial letter of the second word is either a liquid or dental, both of which classes of letters are reduplicated with facility, because in uttering them the passage for the air is not entirely closed as is the case with the harder consonants, *b, p, k, &c.*

DAGHESH LENE.

§ 36. This Daghesth differs altogether in its power and application from the preceding, it being employed for the purpose merely of removing in particular cases the aspiration of certain consonants. Consequently it can be placed in those letters only which have originally an aspirate sound, and they (as stated in § 3 on the powers of letters) are the following six, viz. *ב, ג, ד, כ, פ, and ת*, which have

been united, for the sake of recollecting them more easily, into the technical expression *בִּגְד כְּסֵת*. The original pronunciation of ב is *bh*, ג *gh*, ד *dh*, כ *kh*, פ *ph*, and of ת *th*; but the insertion of a Dagghesh in these letters removes the aspiration, and their sounds remain respectively *b, g* hard, *d, k, p*, and *t*. No letters except these six can take Dagghesh lene, but these can receive Dagghesh forte as well; whence the question arises, when is the point inscribed in one of them to be considered as Dagghesh forte, and when as Dagghesh lene?

§ 37. This question is reduced within very narrow limits when we reflect that the power of Dagghesh forte is to reduplicate the consonant bearing it; for, since these letters cannot be pronounced double at the beginning or end of a word, of course one so situated never receives the sign of reduplication: and accordingly when we find a point inscribed in the bosom of an initial *בִּגְד כְּסֵת* letter or in a final one without a vowel, we are confident that it can be no other than Dagghesh lene. Hence a doubt on this head can arise only when one of these letters so pointed is found in the middle of a word. And to remove such doubt we have the simple rule, that when this point inscribed in a medial consonant is immediately preceded by a vowel, it is Dagghesh forte, and the letter containing it is to be deprived of its aspiration, and reduplicated; and when not so preceded, it is Dagghesh lene, and the letter is simply to be deprived of its aspiration.

INSERTION OF DAGGHESH LENE.

§ 38. When these letters are to be uttered with, and when without the aspiration, is a mere matter of euphony. In order, therefore, to decide when Dagghesh lene is to be inserted, we have first to ascertain what constitutes euphony in this particular respect. We find, accordingly, on examination, that, simply as regards itself, a hard, distinct, unaspirate sound is more easy of production than one which is soft, obscure, and aspirate; the former being articulated by a mere separating or pressing together of the organs, while the movements required to produce the latter are much more complicated: thus, for instance, the letter *b* is pronounced by a simple and complete opening or closing of the lips, while in order to utter the sound *bh* = *v*, it is necessary to draw back the under lip to a line with the teeth, against which it is to be pressed, but not so as to entirely hinder the passage of the air: the same observations apply to *p, ph; k, kh; t, th*, &c., the aspirate form

in every case requiring a greater effort for its production. That this, however, is the original and normal sound of these consonants, is obvious from the fact that the aspirate pronunciation is that which is denoted in the simplest manner, viz. by the character alone, while the unaspirate sound is signified by the addition of a diacritical point; but as the Hebrews did not uniformly retain the aspiration, it follows that they must in certain circumstances have found it more than commonly difficult of utterance. If then we can ascertain in what cases the aspirates are most difficult of production, we can thence deduce rules for the insertion of Daghesth lene. Now it is certain that in passing from a state of absolute repose, or immediately after a short pause in discourse, the pronunciation of an aspirate is less easy than when the organs by the utterance of a vowel-sound are placed in a situation more favourable to its enunciation.

§ 39. From the above general remarks may be drawn the following rules for denoting a removal of the aspiration of these letters by the insertion of Daghesth lene :

1st. Daghesth is to be inscribed in a כפת בגד letter when commencing a sentence, a verse, or one of the clauses of a verse, e. g. בְּרֵאשִׁית Gen. 1 : 1., כִּי יֵרֶעַ אֱלֹהִים Gen. 3 : 5, 19., נְדוּל עֲוִי Gen. 4 : 13.

2d. When beginning a word in the middle of a verse, immediately preceded by a mixed syllable, e. g. בְּרֵאשִׁית בְּרֵא Gen. 1 : 1., וְחֹשֶׁךְ עַל-מַיִם v. 2., וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא v. 4., הָאֹרֶץ כִּי טוֹב v. 11.

3d. When beginning a word preceded by a simple syllable, whether terminating in a long vowel or in a quiescent אהרי letter, which is accompanied by a disjunctive (§ 47. 1.) accent, e. g. בְּצִלְמִנִי כְּמִוִּתְנִי Gen. 1 : 26, 27. 2 : 3. 3 : 21., וְעֵתָהּ פֶּן 3 : 22. 4 : 7. But when a final י, instead of quiescing in the ultimate vowel, forms with it a diphthong, this is considered a mixed syllable (§ 14), and a following כפת בגד letter will consequently take Daghesth by Rule 2d, though the accent on the first word be not disjunctive, e. g. וְהָיָה בֵּינִי Josh. 8 : 11., וְהָיָה כָּל Is. 55 : 1.; and so also after the word וְהָיָה, read אֲדִכִּי (§ 71), e. g. וְהָיָה כְּצִדְקִי Ps. 18 : 21. An initial כפת בגד letter preceded by a word ending in ה pointed with Mappik comes under the same rule, and for the same reason (see § 44), e. g. בְּצִדְקָהּ תִּשָּׂים Gen. 6 : 16., אֲתָהּ 1 Sam. 21 : 10. So likewise does one which follows a word ending in א preceded by a vowelless consonant; for then the א is termed *otiant*, and is entirely neglected in the pronunciation of the word, which in effect terminates with the preceding consonant, e. g. וַיִּבְרָא בְּלָעָם Num. 24 : 1.

4th. When commencing a word preceded by a simple syllable with a conjunctive accent (§ 47. 2.), a **בגד כפת** letter does not lose its aspiration, e. g. **כִּי בֹי שְׁבִית** Gen. 2 : 3., **וְהָאָרֶץ הָיְתָה רֵחָה** 1 : 2. 2 : 5., **הִנֵּה פָּרָח** 2 : 14. 3 : 3, 17. From this rule are to be excepted, 1st, the case of a simple syllable ending in **ה** local or paragogic, which quiesces in the long vowel inserted on its account, e. g. **וְאֶעֱיֶדָה בָּם** Deut. 31 : 28., **אֶרְצָה כְּנָעַן** Gen. 45 : 17.; and 2dly, some instances where two **בגד כפת** letters concur in the beginning of a word, e. g. **וַיְהִי כְכֹלֹת** Josh. 8 : 24., **הֲלֹא כְכֹרְמִישׁ** Is. 10 : 9.

§ 40. We have said that the rules above given for the insertion or omission of Daghesh lene in initial letters are readily deducible from the facts enumerated in the remarks which precede them (§ 38). We will explain. The *first* rule, which relates to a **בגד כפת** letter commencing a sentence, naturally ensues from the observations relative to quitting the state of silence. As a consonant at the end of a syllable is articulated by a closing of the organs, the *second* rule comes under the same observations. A disjunctive accent separates more or less the word bearing it from that by which it is followed; so that the cases affected by rule *third* are those in which a pause in speaking occurs. With regard to the *fourth*, it will be at once perceived that there can be little or no difficulty in passing directly from the utterance of a vocal to that of an aspirate sound, which bears to it so near a relation, and hence no inducement to vary the pronunciation of the **בגד כפת** letter. When a final vowel is one which has arisen in consequence of an affixed paragogic **ה**, and which is always unaccented (§ 54. 3.), it appears somehow not to have been taken into account; whence a word so terminated is considered, with respect to a succeeding **בגד כפת** letter, as ending in its ordinary manner, viz. in a final consonant. The few exceptions to be met with in the case of two of these letters beginning a word, seem to have arisen from the difficulty of pronouncing two aspirates in succession.

§ 41. The same rules apply to **בגד כפת** letters occurring in the middle of a word. Thus, when one of them follows a consonant accompanied by Sh'wa quiescent, or in other words a mixed syllable, it loses its aspiration, as when commencing a word preceded in the same manner, e. g. **מִכְתָּב, מִלְכִּי, חֲלָדִי, וְלִבִּשׁ**. As this rule is analogous to Rule 2d, so it has its origin in the same producing cause. But in the case of two words in what is termed the *state of construction*, sufficient time is not allowed for completely closing the vocal orifice, and thereby cutting off the penultimate syllable of the first; from

which has arisen the apparent anomaly, that when the last syllable of a word in the construct state begins with a כפת בגד letter, this is allowed to retain its aspiration, e. g. עֲבָדִי, מִלְכִי, כְּנָפִי, זִנְבוֹת, ; so too the infinitives of verbs, when as verbal nouns they occur in this state, e. g. בָּרַח from כָּתַב, בָּנָה from נָפַל ; and likewise imperatives, whose peculiar quickness of utterance causes them closely to resemble nouns in construction, e. g. עֲבֹד, כְּתֹב. Frequently too the aspiration is retained when one of these letters following a Sh'wa quiescent is accompanied by a vowel which is formed from Sh'wa, and is consequently too short to give time for closing the organs completely, e. g. עֲבָדָה Gen. 2: 15. for עֲבָדָה, בָּסָרָם Gen. 18: 26. for בָּסָרָם. In all other cases the כפת בגד letter takes Daghesth lene, whenever the consonant preceding it has Sh'wa quiescent, thus מִלְכִי, כְּנָפִי, &c., except the word בָּגַד, which on receiving a suffix irregularly omits Daghesth, as בָּגְדִי. Another apparent exception to this rule exists in some verbal forms, as for instance the word יַעֲזֹב (of the form יִקְטֹל); but the Sh'wa is in reality mobile, the vowel under ע being a Pattahh furtive, which is to be pronounced before the guttural to which it is attached, thus *ya'az'bbu* (§ 23): consequently this and all similar cases come under the rule following.

§ 42. When a כפת בגד letter is preceded either by Sh'wa mobile or a long vowel, it retains its aspiration. And these cases are so analogous that one might have been predicated from a knowledge of the other; for when a consonant begins a syllable, the organs, which were before at rest, must be put in motion in order to express it, and hence the succeeding letter finds them in nearly the same position as when engaged in giving utterance to a vowel-sound, which, as we have already shown (§ 38), is easily followed by an aspirate: e. g. לָבִית, מְסַבֵּב, תֹּאכֵל, אָכַל ; וְלֵל, צִדְקָה.

§ 43. When one of these letters ends a word, and is at the same time preceded by Sh'wa quiescent, it loses its aspirate sound, because immediately following a mixed syllable, according to Rule 2d, e. g. רָפָה, קָטְלָה. An exception to this general rule exists in the suffixes כֶּם, כֵּן, and הֵן, the two former of which, as they always receive the accent, are called *grave suffixes*. Now as the preceding part of the word is hurried over in order to arrive at its accented syllable, the same reasoning will apply in this case as in that of the construct state (see above, § 41). And this may be the cause why feminine nouns ending in the long mixed syllable הֵן, which always has the accent, do not reject the aspiration of the third radical when a כפת בגד letter, e. g. מְלָכֹת, יִלְדֹת.

MAPPIK AND RAPHE.

§ 41. *Mappik* (מַפִּיק producing, Aph. part. of Chald. מָפֵק *to go forth*) is a point placed in one of the letters הָוִי at the end of a word, to show that they do not quiesce in the preceding vowel, but form with it a mixed syllable. This mark is employed in modern editions of the Bible only in the letter ה when occurring at the end of a noun as the suffix of the third pers. fem. sing., in order to distinguish it from ה characteristic fem., ה local, &c., e. g. מַצֵּדָה instead of מַצְדָּה, אֶרְצָה for אֶרְצָה; in some verbs לָה, as מְבַה, מְנָה, where ה is not quiescent; and in the word הָה. For as ו and י invariably quiesce in their homogeneous vowels, viz. ו in *o* and *u*, and י in *i* and *e*, and never in any others, the insertion of Mappik in these last has been considered superfluous; thus קִטְלֵתוֹי, אֱלִיִּי, יָדִי, הוּי, &c., where there is no need of any sign to show that the final weak letter is to be pronounced; but this is not the case with ה, which, as it may quiesce in any vowel, requires a diacritical mark to designate the retention of its consonantal power, when it may even be preceded by a short vowel, as in the instances מְבַה, מְנָה, given above.

§ 45. *Rāphē* (רַפֵּה *weak*), a horizontal stroke formerly placed over a כּפּח letter or final ה, to indicate the absence of Daghesth lene or Mappik, and to show that the letter over which it was placed retained its original aspirate sound, or quiesced in the preceding vowel. Its introduction was probably owing to the carelessness of copyists, and was designed to remind them of the fact that in certain instances where Daghesth lene or Mappik would be inserted by general rule, it was to be omitted. But in our modern printed editions of the Bible, where greater accuracy is observed, this sign, with one or two exceptions, is used only to show the absence of Mappik in a final pronominal ה (see § 594. 2.).*

* The twofold pronunciation of the בֶּכּ letters was not peculiar to the Hebrews alone: thus the Syrians placed above them a red dot when losing the aspiration; this they called *Kushoi* (כּוּשׁוּי hardness): and when the aspiration was retained, it was signified by a similar dot, called *Rukokh* (רוּקוּךְ softness), placed beneath. They appear also to have been guided in their pronunciation of these letters by the same rules of euphony as the Hebrews; since, according to Ludovicus de Dieu, the former hardened a בֶּכּ letter, and placed the *Kushoi* over it, in very nearly the same situations as those in which the latter employed Daghesth lene, viz.: 1st. On the first letter of a word preceded by a consonant without a vowel, with the exception of the word מִשְׁכָּה (which is always closely connected

§ 46. As an exercise in reading, we here give the opening verses of the book of Genesis, with the pronunciation in Roman characters, according to the system we have adopted, placed underneath.

READING EXERCISE.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
w'hā-ārets hā-ārets w'ēth hashshāmāyim 'ēth 'A'ōhīm bārā b'rēshīth

הָיְתָה תוֹהוּ וָבֹהוּ וְהַשֶּׁקֶט עַל־פְּנֵי תְהוֹם וְרֵיחַ אֲלֹהִים
'A'ōhīm w'rū'hh th'hōm 'hal-p'nē w'hhōshekh wābhōhū thōhū hāy'thā

מִרְחָקָה עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי
way'hī 'ōr y'hī 'A'ōhīm wayyōmer hammāyim 'hal-p'nē m'rahbēpheth

אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּרְטוֹב וַיִּבְרָל אֱלֹהִים בֵּין
bēn 'A'ōhīm wayyabhdel kī-ṭōbh 'eth-hā'ōr 'A'ōhīm wayyār 'ōr

הָאוֹר וּבֵין הַשֶּׁקֶט: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא
kārá w'lahhōshekh yōm lā'ōr 'A'ōhīm wayyikrá hahhōshekh ūbhēn hā'ōr

לַיֶּלֶת וַיַּהֲרֹקֶב וַיַּהֲרֹקֶב יוֹם אֶחָד: וַיֹּאמֶר אֱלֹהִים יְהִי
y'hī 'A'ōhīm wayyōmer 'ehhādh yōm way'hī-bhōker way'hī-'hērebh lāy'lā

רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּהֵיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ
wayyā'has lamāyim māyim bēn mabbhīl wihī hammāyim b'thōkh raki'ah

אֱלֹהִים אֶת־הָרָקִיעַ וַיִּבְרָל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ
lāraki'ah mittābhath 'a'sher hammāyim bēn wayyabhdel 'eth-hāraki'ah 'A'ōhīm

וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיַּהֲרֹקֶב:
way'hī-khēn lāraki'ah mē'hāl 'a'sher hammāyim ūbhēn

with the following. See remarks on the state of construction, § 41); but if preceded by a vowel quiescing in | (א), (ו), or (י), the aspiration is retained, and the letter takes Rukokh, e. g. פֶּהוּ, פֶּחֶוּ; but סֶחֶם, סֶחֶוּ Gen. 14: 18. 2d. In the middle of a word, after a consonant ending a syllable, as in Hebrew after a Sh'wa quiescent, e. g. מִלְכּוֹ, מִלְכּוֹ. 3d. After a diphthong, as אֶלְכּוֹ, and also when preceded by a consonant without a vowel, e. g. אֶלְכּוֹ. In all these cases Kushoi is superscribed, to show the removal of the aspiration. Rukokh, like Raphe, is seldom found except in manuscripts. In Arabic MSS. written with peculiar care, certain marks are in like manner placed above and beneath some letters to show that the diacritical signs which distinguish one letter from another are not omitted by mistake.

CHAPTER V.

ACCENTS.

§ 47. THE Accents, it can now scarcely be doubted, were introduced into the system of Hebrew orthography for the purpose of showing the relation existing between one word and another, and between one sentence and another; that is, they were analogous in their use and purport to the marks of punctuation employed by Occidentals (in which sense they are called *טעמים* *tastes*). Moreover, they exert an incidental influence in elevating the tone of the syllable on which they are placed; and from this the transition was easy to their employment as signs to direct the cantillation of the Scriptures (whence their name *מנינות* *music-notes*).* With respect to their first and principal use, viz.

* There has existed a great difference of opinion among writers on Hebrew grammar respecting the time when, and the purpose for which, the accents were invented. Thus Buxtorf, Bohl, and Wasmuth hold with the Rabbinical writers on this subject, that they are either coëval with the Sacred Writings themselves, or at least date as far back as the time of Ezra; these authors maintain also that the original design of the accents was to serve as music-notes for directing the cantillation of the Scriptures, which was then as now practised in the Synagogues, in like manner as the Mohammedans chant their Koran, and some denominations of Christians portions of the church service; and that they were not employed till a later period as a system of punctuation. Some modern grammarians however are inclined to think that these signs are of more recent invention, and were intended from the first to point out the degree of connection or disunion existing between the different members of a sentence. Although arguments against this opinion have been drawn from the number of the accents, and from two of them being sometimes found in one word, we do not hesitate to express our entire conviction of its correctness in the main. We consider that, as the vowel-system was intended to remove all difficulty respecting the signification of individual words, so the design of the accents was to show their mutual dependence upon one another. As regards the cantillation, it now is, and always must have been, looked upon as a matter of far inferior importance; and this is proved moreover by the fact, that the German and Polish Jews chant the accents in a mode entirely different from that adopted by the Portuguese. Hence it is by no means reasonable to suppose, that the punctators of the Sacred text could have been so minutely particular in their directions on this latter head, and at the same time have neglected guarding against errors of interpretation. We do not however conclude from this, that the accents were invented at one time, and in the number and variety in which we at present

that of pointing out the relations existing between words and sentences, the accents are of considerable importance for the correct understanding of the text; and of this alone, omitting all consideration of their secondary use, which has no connection with the grammar of the language, we will now proceed to speak. In this point of view, then, they have two powers—a *separating* and a *connecting* one—and hence their division into two principal classes, consisting of,

1. *Disjunctive Accents* (מַפְסִיקִים), or those placed over or under a word, to show that it is to be separated from the one following; and,

2. *Conjunctive Accents* (מַחְבֵּרִים), employed for the contrary purpose, of denoting that the words that bear them are connected in meaning with those which follow, and are to be read accordingly.

§ 48. The conjunctive accents are all equal among themselves as regards their power of connection; and as one or the other of them invariably precedes and in a manner waits upon a disjunctive accent, they received from the old grammarians the common name of מְשִׁרְתִּים *SERVANTS, ATTENDANTS*. But since one sentence, or member of a sentence, is separated from what follows in a greater or less degree than another, the signs exhibiting this separation differ considerably in their disjunctive power. In contradistinction to the preceding, as well as from their office of governing the sense of passages by pointing out what words are to be construed together, they are termed מְשִׁרְתִּים *RULERS*; these have been subdivided according to their relative strength into four classes, viz. 1. קְטָנִים *Emperors*; 2. מְלָכִים *Kings*; 3. שָׂרִים *Princes*; 4. מְקַיְרִים *Officers*.

possess them. Our opinion is, that only the principal disjunctives and conjunctives were at first employed; and that additions were made to them from time to time, as a greater degree of exactness came to be considered desirable. These marks were naturally placed on the chief or tone-syllable of the words to which they belonged, and hence doubtless arose their use in directing the recitativo or cantillation, which consists in the proper elevating and depressing of the tones of the voice. This secondary use of the accents came in process of time to be regarded as one of their proper offices; and accordingly, to prevent monotony by the too frequent recurrence of the same notes, additional accents were created, both disjunctive and conjunctive, with the same powers with regard to punctuation as those already in existence, but differing in their quality of music-notes. As, according to our views, they were not all invented at the same time, or to serve a single purpose, it is by no means surprising that grammarians have never been able to reduce the accents to one uniform system. Our ideas on this head will be more fully developed when we come to speak particularly of their use and consecution. (See Book IV. Chap. II.).

§ 49. The following are the names and figures of the **DISJUNCTIVE Accents**, or *Rulers*, arranged according to their titles.

CLASS I. Emperors. These indicate the greatest degree of separation between the word to which they are attached and that which follows. There are but two of them.

a. Cillúk	(,)	סְלוּקִי :
*b. 'Athnáhh	(^)	אַתְנַחַּה

CLASS II. Kings, next in separating power to the above. They are four in number.

a. Ç'gholtá	(^)	סְגֻלְתָּא postp.
b. Zaképh Katón	(^)	זָקֶפֶה קַטוֹן
c. Zaképh Gadhól	(^)	זָקֶפֶה גְּדוֹל
*d. Tiphhhá	(,)	טִפְחָא

CLASS III. Princes, denoting a still less degree of separation. Of these there are six.

*a. R'bhí ^{eh}	(,)	רְבִיז
*b. Zarká	(^)	זָרְקָא postp.
*c. Shalshéleth	(^)	שְׁלֹשֶׁלֶת
d. Pashtá	(^)	פַּשְׁטָא postp.
e. Y'thírbh	(,)	יְתִירֵב prep.
*f. T'bhír	(,)	תְּבִיר

CLASS IV. Officers, whose disjunctive power is the weakest of all. They are six in number.

*a. Pazér	(^)	פָּזֵר
*b. Karné Phará	(^)	קַרְנֵי פָּרָה
c. T'lishá Gh'dolá	(^)	תְּלִישָׁא גְּדוֹלָה prep.
d. Géresh	(^)	גֵּרֶשׁ
e. Gersháyim	(^)	גֵּרְשָׁיִם
*f. P'cík	(,)	פְּסִיק

* Cilluk occurs only on the tone-syllable of the last word in a verse, and is always followed at the end of the word by the double point (:), called Çoph Paçúk (סְלוּקִי פָּסוּק). It is thus distinguished by its position from a mark called **Methegh** (§ 62), which has the same figure, but is never found under a tone-syllable.

§ 50. The CONJUNCTIVE Accents, or *Servants*, are the following eight.

*a. Mūnáhh	(.)	מִנְחָה
*b. Mahpákh	()	מַהְפָּקָה
*c. Kádhmá	(')	קְדָמָא
d. Dargá	(,)	דָּרְגָא
e. T'lishá K'tanná	(')	תְּלִישָׁא קְטַנָּה <i>postp.</i>
*f. Mar'khá	(,)	מַרְכָּא
g. Mar'khá Kh'phulá	(„)	מַרְכָּא כְּפִילָה
h. Yéráhh ben Yómó	(,)	יְרַח בְּנֵי יוֹמָן

§ 51. In looking over the accents, it will be perceived that there are some which, though differing in name and office, are precisely alike in figure. They are to be distinguished from each other by their position, thus :

Pashta and Kadhma have the same form ; but the first, which is one of the Princes, is always placed on the last letter of a word, e. g. מְלֹכִים Gen. 26 : 13. ; in consequence of which, whenever it falls on a word whose penultimate has the tone, it becomes necessary to intimate this by means of an additional accent : whence it often happens that a word has two Pashtas, the first to point out the tone-syllable, and the latter the degree of separation between that and the following word, e. g. הָוָה Gen. 1 : 2., רִיחַ 8 : 1, 13., אֶרֶץ Deut. 32 : 22. Kadhma, on the contrary, is found only on a medial letter : e. g. אֲשֶׁר Num. 22 : 38., וְעֵבְרִית Josh. 7 : 7.

Y'thibh and Mahpakh likewise differ only in position : thus, Y'thibh

* The names of the accents are entirely of Chaldaic origin. They appear to have been given to some on account of their power, and to others on that of their figure. They are as follows. DISJUNCTIVES : Cilluk, *end, pause* ; Athnahn, *rest* ; C'gholta, *cluster of grapes* ; Zakeph, *greater and less, suspender* ; Tiphha, *palm of the hand* ; R'bhi^h, *resting* ; Zarka, *division* ; Pashta, *expanding* (scil. the voice) ; T'bhir, *interruption* ; Y'thibh, *sitting* ; Shalsheleth, *chain* ; Pazer, *dispenser* ; Karne Phara, *a heifer's horns* ; T'lisha Gh'dhola, *great shield* ; Geresh, *expulsion* (when preceded by Kadhma, it is called *Azla* אֲזֵלָא) ; Gershayim, *double Geresh* ; P'cik, *stopped*. CONJUNCTIVES : Munahh, *right-placed* (scil. trumpet, in full מִנְחָה שְׂוֹפֵר) ; Mahpakh, *inverted* (scil. trumpet) ; Kadhma, *beginning* ; Darga, *proceeding* ; T'lisha K'tanna, *small shield* ; Markha, *prolonging* (for מַרְכָּאִי, in emph. state מַרְכָּא, contr. to מַרְכָּא) ; Mar'kha Ch'phula, *double Mar'kha* ; Yeráhh ben Yomo, *moon a day old*.

is constantly found under the right edge of an initial letter, e. g. עֶשֶׂב Gen. 1: 11.; while Mahpakh is always placed under the first letter of the tone-syllable, e. g. תִּדְרֹשׁ ib. v. 16.

The other accents which like Pashta are placed on the final letter of a word, and thence receive the name of *Postpositives*, are C'gholta, Zarka, and T'lisha K'tanna. And in addition to Y'thibh, there is one other which accompanies none but an initial letter, viz. T'lisha Gh'dhola. These are called *Prepositives*.

§ 52. The above include all the accents found in the prose portion of the Bible. Those marked with an asterisk occur also in what are called the Metrical Books, viz. Job (אֵיּוֹב), Proverbs (מִשְׁלֵי), and Psalms (תְּהִלִּים), whose initials form the technical word אֶמְתָּר. Of the accents thus pointed out, the two prosaic disjunctives, Shalshleth and Tiphhha, are in poetry conjunctive; though the latter is sometimes disjunctive in poetry also, e. g. תִּבְקָשׁוּ בָּזָב Ps. 4: 3. Compare Job 8: 12., 9: 14., where the K'ri and K'thibh are opposed to each other in this respect.

The accents found in the Metrical Books alone, and thence called *Poetical Accents*, are six in number. They comprise, like the *Prosaic*, both Disjunctives and Conjunctives, the former of different degrees of strength, according to which we shall arrange them, beginning with the strongest.

Disjunctives.

- | | | | |
|-------------------------|---------|--------------------|-------|
| a. Mar'khá with Mahpákh | (, ') | מִרְכָּא מְהַפָּךְ | prep. |
| b. R'bhi'ah with Géresh | (' ') | רְבִיעַ גֶּרֶשׁ | |
| c. Tiphhhá initial | (,) | טִפְחָא | prep. |

Conjunctives.

- | | | |
|-----------------------|---------|-------------------|
| a. Mar'khá with Zarká | (, ') | מִרְכָּא זָרְקָא |
| b. Mahpákh with Zarká | (' ') | מְהַפָּךְ זָרְקָא |
| c. Munáhh superior | (') | מוֹנָח |

POSITION OF THE ACCENTS.

§ 53. In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which

is elevated above the general tone of discourse, except when two or more words are connected together by Makkeph (see § 70); in which case, being considered as forming a single word, they take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrāh* (מִלְרָח from below), and when on the penult, *Mil'hél* (מִלְהֵל from above); and even when the word is lengthened, the chief accent can never be placed further back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Methegh see (§ 68).

§ 54. The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (,) ; because this does not constitute a syllable, except when taking a pause-accent, which changes the Sh'wa into a vowel, e. g. דְּבַרְהָ for דְּבָרָה.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sh'wa; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ה paragogic or ה local and its vowel of union; which as regards the accent are not considered as forming an integral part of the word.

General Rules of Position.

§ 55. The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature (§ 16. a.), it makes a mixed syllable, must take an accent, to increase its quantity; and it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קָוֶל, the *q* is expressed by the help of its own vowel Hholem, and ל by means of the addition made to the same vowel in consequence of its taking the accent, which may be represented thus—*kō'l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature (§ 16. a.), it makes a

* A very small number of quadriliterals excepted.

simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélek*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

Position on Nouns.

§ 56. 1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult (§ 55. 4.), e. g. מֶלֶךְ Gen. 1 : 9., וְיִקְבְּרָה 1 : 27.; and if a mixed one, the accent is indispensably necessary to its completion (§ 55 : 1.), e. g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent, according to § 54. 3., will be on the penult, e. g. יְשׁוּעָה Ps. 3 : 3. for יְשׁוּעָה Gen. 1 : 5. for לֵיל; and the same is the case with nouns receiving ה local, e. g. סִכְרָה Gen. 33 : 17., אֶרְצָה 37 : 10., בֵּיתָה 43 : 17. In a few instances also, we find the paragogic syllable ה without the accent, e. g. שְׂרָתִי, רַבְרָתִי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, preceded either by a long vowel or by a short simple syllable, is *Mil'pel*, i. e. has the accent on the penult, e. g. וְחֹשֶׁךְ Gen. 1 : 2., עֶשֶׂב v. 12., הַשָּׁמִים v. 1., עֵרֶב v. 5.; for if the penult be a long vowel, it has, according to § 55. 3., the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable (§ 16. a.). In the case, however, of an ultimate short vowel taking the place of a long one, as for instance the termination of the fem. construct, the accent retains its former position on that syllable, e. g. הָיָה, constr. הָיְתָה Gen. 2 : 19., רָעָה, constr. רָעְתָה 6 : 5.; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with *Pattahh* furtive (§ 85. 3.), e. g. רָנַע Is. 51 : 15. for רָנַע Ps. 136 : 6. for רָנַע.

And if the penult and the ultimate be both short mixed syllables, the accent is placed on the latter by the rule § 55. 4., e. g. בִּרְצֹל, 2 Kings 6 : 5., גִּירָץ Is. 10 : 15.

3. Since all vowels are considered long in which one of the אהרי letters quiesces (§ 14), the masc. term הֵּ likewise takes the accent by the rule § 54. 4., e. g. הַשְׁחָדָה Gen. 2 : 5., וּמִקְנֶה 4 : 20. ; unless the consonant bearing (־) be immediately preceded by a short vowel, when, according to the rule § 55 : 2., the accent must be placed on the penult, e. g. הִנֵּה Ezek. 2 : 10. Of course the rule applies also to אֵ, e. g. הִשָּׂא Gen. 1 : 11.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

Position on Verbs.

§ 57. The place of the accent on the verb, when without a suffix, is to be decided as follows :

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct, whenever such radical has a vowel of its own, as this vowel is the principal one of the root (see § 113) : e. g. קָטַל, קָטֹלָה, &c. ; יִקְטֹל, יִקְטָלָה, &c. ; קָטְלוּהָ, קָטְלוּהָ ; קָטְלוּ. But in those persons where the second radical has (־), the accent is placed on the third, e. g. קָטְלוּהָ, יִקְטְלוּהָ, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel : viz. in the sec. pers. plur. masc. and fem. pret., e. g. קָטְלוּהָ, קָטְלוּהָ ; and in the first and sec. pers. masc. sing. pret. when taking ו conjunctive, to distinguish it from the same person and tense with ו conjunctive, e. g. וְקָטְלוּהָ, וְקָטְלוּהָ.

3. Verbs וָ and וָ, in those persons of the preterite where the third radical has (־) after the rejection of the second, take the accent on the first, e. g. קָמְהָ, קָמְהָ ; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule § 53, to the antepenult, e. g. סִבְּרִיָּהּ.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will generally shift it to the penult, if a

simple syllable, on receiving ׀ conversive : thus, in Pi'hel of verbs ע' gutt., as וַיִּבְרָךְ; in Kal of verbs פָּא, as וַיֵּאמֶר; פִּי, as וַיִּשָּׁב; וַיִּזְכֹּר, as וַיִּזְכֹּר; and לָא, as וַיִּלָּךְ. But when the penult is a mixed syllable, the accent remains on the ultimate, e. g. וַיִּקְטֹל, וַיִּקְטֹל, וַיִּנָּח.

Position on Nouns and Verbs with Suffixes.

§ 58. 1. The suffixes ׀, ׀, ׀, ׀, ׀, ׀, ׀, ׀, as a general rule receive the accent; so that all words to which they are appended are Milra'h; e. g. וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ.

2. The following are preceded by the accent: ׀, ׀, ׀, ׀, ׀, ׀, ׀, ׀; hence words receiving them are MiPhel; e. g. וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ, וַיִּבְרָךְ.

3. When the suffix of the sec. pers. masc. sing. ׀ is preceded by (), the word is accented Milra'h, e. g. וַיִּבְרָךְ; when preceded by a vowel, MiPhel, e. g. וַיִּבְרָךְ.

Distinctive Use of Accents.

§ 59. Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with certainty whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mode or tense; thus, for instance, in the following passage וַיִּבְרָךְ וַיִּבְרָךְ וַיִּבְרָךְ 1 Sam. 30 : 6., as the word וַיִּבְרָךְ is accented MiPhel, it must be the third pers. fem. sing. pret. of the verb וַיִּבְרָךְ to be bitter, of the form וַיִּבְרָךְ from וַיִּבְרָךְ (see § 57. 3.); while the accent on the last syllable of the same word in the phrase וַיִּבְרָךְ 1 Kings 13 : 26. shows it to be the third pers. masc. pret. of the verb וַיִּבְרָךְ to be rebellious, like וַיִּבְרָךְ (§ 57. 1.). The word וַיִּבְרָךְ, which occurs Esth. 8 : 15., is shown by the accent on its penultimate (§ 57. 1.) to be the third pers. pret. fem. sing. of the verb וַיִּבְרָךְ to rejoice; but the accent on the ultimate—thus וַיִּבְרָךְ Ps. 113 : 9.—

points it out by the rule § 56. 1. as the fem. part. of the same verb employed as a noun. So likewise *סָבָה*, *בָּאָה*, *שָׁבָה* are preterites when the accent is Mil'hel, and participles when Milra'h. In the command *קוּמִי אֲרִירִי* *arise, shine*, Is. 60 : 1., the imperative is designated, according to § 57. 1., by the accent on the penult; but in the expression *לְיוֹם קוּמִי* *till the day of my rising up*, Zeph. 3 : 8., the accent on the ultimate syllable of *קוּמִי* shows it, by § 58. 1., to be a noun with the pron. suffix *י*, &c. &c.

Retrocession of the Accent.

§ 60. On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sh'wa mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians *נָסַב אָחֳרָי* *turned back*.

Thus a word may have two accents, the first a conjunctive, and the second a disjunctive, with either a vowel or Sh'wa between them, e. g. *הַכִּיכְבֹּדִים* Gen. 15 : 5., *מִבְרָכָהּ* 12 : 3.; in which case the first accent has merely the power of a Methegh (§ 68), for which it is the substitute. But if two words come together, the first accented Milra'h, and the second—a dissyllable—Mil'hel, so that one accent follows the other without either a vowel or Sh'wa mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite *קָרָא* is to be accented Milra'h by § 57. 1., and the noun *לֵילָה* Mil'hel by § 56. 1.; but when the two concur, as in Gen. 1 : 5, instead of *קָרָא לֵילָה*, the accent of the first word is thrown back, and we have *קָרָא לֵילָה*; so *יִמְלֵא מִיָּם* 2 Kings 3 : 17. Of course this retrocession of the accent from the ultimate regularly takes place when the following word is a monosyllable, e. g. *וַעֲשֶׂה לִּי* Gen. 37 : 3. for *וַעֲשֶׂה לִּי*.

§ 61. To the above rule there are the following exceptions:

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. *שָׁמַע עֲבָדִי* Gen. 24 : 52., *וְהִיאָלָה קָה* 2 Kings 5 : 23.

2. If both accents are conjunctive, no change in the position of either takes place: for the situation of the words bearing them is somewhat analogous to that of words followed by Makkeph (see § 70); i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מִעַל זָבַח Lev. 4 : 31.

3. If a dissyllable accented Milra'h is immediately preceded by an accent, it will not be altered to Mil'hel even though another accent should directly follow; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא שָׁנָא דָּוִיד Deut. 19 : 6.

4. An ultimate syllable having a long vowel followed by a perfect consonant, must necessarily receive an accent (§ 55. 1.); which consequently retains its position, although immediately followed by another accent, e. g. יוֹבֵל הָיָא Lev. 25 : 12.

5. Words taking the grave suffixes כֶּם, כֶּן, דָּם, דֶּן (§ 58. 1.), and the sec. pers. plur. of the pret. of verbs ending in הָם and הֶן (§ 57. 2.), invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent, e. g. וְנִסְכְּלָה לָּךְ Lev. 5 : 13., וַיִּבְרָא אֱלֹהִים 2 Kings 3 : 23.

M E T H E G H.

§ 62. *Methegh* (מֶתֶּחַךְ *bridle*) is a short perpendicular stroke under a letter; and is used, as its name imports, to *restrain* the vowel after which it is placed from hastening forwards to be absorbed in the following consonant. The accents are employed to show the relation between different words, while Methegh exercises an influence on the syllabication alone, which it does in a twofold manner: 1st, *absolutely*, or on the syllable which it accompanies, without reference to any other; and, 2d, *relatively*, or on that syllable with respect also to the rest of the word. Of these uses we shall speak separately.

I. *Absolute Use of Methegh.*

§ 63. 1. This mark, when affixed to a short vowel, prevents its going over to the following consonant, while it also lengthens such vowel, and makes it equal in quantity to a long one. Thus,

a. A short vowel without an accent, whose nature requires it to make a mixed syllable (§ 16. *a.*), when followed by a letter with a vowel and without Daghesth, receives a Methegh, by which its tone is protracted to the length necessary to form a simple syllable, e. g. בִּית, הַחַיִּית, הַחֲרִית, הַחֲלִית.

b. A short vowel also takes Methegh when the following consonant is a guttural accompanied by compound Sh'wa, and consequently the first letter of a new syllable, e. g. בְּאֶמֶת, כְּאֶשֶׁר, הַעֲמֵד.

c. A Methegh is placed after a short vowel followed by a guttural with simple Sh'wa, which, on account of the difficulty experienced in the enunciation of that class of consonants, when accompanying one of them, is generally mobile (see § 84. 2.), e. g. אֶחָדָה, לְחַיִּית, יְהִיָּה, יְהִיָּה.

d. A short vowel receives Methegh when followed by a Sh'wa retaining its original movable power, after the rejection of a Daghesth forte, whereby it is made to appear quiescent, e. g. לְהַמְנִיחָהּ for לְהַמְנִיחָהּ, בְּרִצְוֹנָהּ for בְּרִצְוֹנָהּ, יְהִיָּה for יְהִיָּה (see § 33. 1.).

e. When the first of two nouns connected by Makkeph ends in a mixed syllable containing a long vowel, such vowel, being deprived of the accent that enabled it to make a mixed syllable (§ 56. 1.), takes Methegh; e. g. עֲדִיָּהּ Gen. 2 : 16., בִּירְאֵל Gen. 28 : 19., הַעֲבֹדָהּ Ex. 3 : 21.; and so if the first noun makes a simple syllable by a short vowel, as בְּאֶרְצְךָ Ex. 2 : 15.

f. The preformative ׀ of the third pers. masc. plur. of the future of verbs takes Methegh on the rejection of the radical ׀, to show that the following Sh'wa remains mobile; e. g. יִשְׁנֶה Prov. 4 : 15. for יִשְׁנֶה from יִשָּׁן, thus distinguished from יִשְׁנֶה 1 Kings 18 : 34. from יִשְׁנֶה; so יִרְאֶה Josh. 4 : 14. from יִרְאֶה, without Methegh יִרְאֶה Gen. 12 : 14. from יִרְאֶה.

2. Methegh accompanies a long vowel which is followed by a vowelless letter in the middle of a word, in order to show that it makes a simple syllable, e. g. קֹלָהּ *kō-l'khá*, תִּלְכֶּךָ *tē-l'khún*; and especially the vowel Kamets, for the purpose of distinguishing it from Kamets Hhathup: e. g. כְּסִלָּה *kā-!-lá*, שְׂכָרָה *s'khā-r'khá*, מַצָּאתִי *mā-ts'ún*.*

* We meet likewise with instances of Methegh accompanying Sh'wa. This is termed by the Jewish grammarians גְּעִיָּה *bellowing*, i. e. raising the voice; because, as they say, it shows that the letter with Sh'wa under which is placed, should be pronounced with the full vowel of the letter following, e. g. דִּוְחִי *dū'hí*, Job 19 : 6., תִּדְרִי *tīdhí*, Ps. 119 : 175., לִעֲזֹלִם *lō'hólom*, Ps. 49 : 12. They

II. *Relative Use of Methegh.*

§ 64. This use of Methegh is grounded on that peculiarity of the Shemitish family of languages, by which every word, with but comparatively few exceptions, is capable of being reduced to a root consisting of three letters called radicals, making two syllables, thus קָטַל, מָלַךְ; so that originally the accent is neither preceded nor followed by more than a single syllable. And this was made a rule by the ancient grammarians, to be observed in the orthography of all words, whatever their length. Now, as the accent is never placed further back than the penult (§ 53), it can in no case be *followed* by more than one syllable; and in order to prevent its being *preceded* by more, they adopted the expedient of dividing polysyllables, as it were, into two or more smaller words by means of Methegh, each containing a syllable somewhat elevated in tone above the rest, and which is neither preceded nor followed by more than a single unaccented syllable. To effect this, the position of Methegh is of course to be regulated by that of the chief accent. Thus, when the accent is on the ultimate syllable, Methegh is placed on the second before it, or antepenult, e. g. הָעֲבָרִים; and when on the penultimate, Methegh is removed a degree further back, viz. to the pre-antepenult, e. g. הוֹמוֹתָיִךְ. Should this Methegh be itself preceded by more than one syllable, a second is employed, e. g. מִאוֹתֵיהֶם.

§ 65. From what precedes are to be deduced the following rules for the relative use of Methegh:

1. *a.* If a word consist of three syllables, with the accent on the last, the first of them will receive Methegh, e. g. הוֹלִיכֶיךָ Gen. 5 : 4, 10., הָאֱלֹהִים 6 : 2, 3, 4., אֲרוֹמָם Is. 33 : 10, 15., זֶרַעְתִּי 2 Sam. 22 : 35.; unless it be a short mixed syllable, which on account of its brevity (§ 61. 6.) is opposed to the introduction of an accent, e. g. מִשְׁחֵיהֶם Gen. 6 : 13., הַמִּצֵּב v. 17, 19., בְּפִרְיָם 2 Kings 4 : 42., בְּצִקְלֹנִי ib., בִּירְדֵּן 5 : 10., פְּלִגְשִׁים 2 Sam. 15 : 16. *b.* Should the accent of a trisyllabic word be on the penult, as this is preceded by only a single syllable, no Methegh will be required, e. g. בְּאֶרֶץ Gen. 6 : 5., הָרָמֶשׁ 8 : 17., חֲטָאתִי, עֲשִׂיתִי 2 Sam. 24 : 10.

state, also, that the number of times which this Methegh occurs answers to the number denoted by the letters of its name (גִּיּוּרָא), viz. 84: but as this is not mentioned in the *Masora*, it is usually disregarded.

2. *a.* In a word of four syllables with the accent on the ultimate, when the first is a mixed and the second a simple syllable, the place of Methegh is on the antepenult, e. g. לְנֶפֶשׁ תִּיכֶם Gen. 9 : 5., גְּיֹרֵיהֶם Jer. 32 : 29., צְבָאֵיחֶכֶם Ex. 12 : 17. ; and, when the first syllable is simple, and the second mixed, on the pre-antepenult, e. g. וְאַשְׁתִּמְרָה 2 Sam. 22 : 24., וְאַשְׁמִירָם v. 38. : since a simple syllable always takes Methegh in preference to a mixed one. If both the first and second are mixed syllables, Methegh will sometimes be omitted altogether, e. g. בְּסִנְרִים Gen. 19 : 11., הַמְלָאכִים 15., לְמִלְחָמָה 2 Sam. 21 : 17., תְּחַהֲמֶקֶיךָ Jer. 31 : 22. *b.* If the accent is on the penult, Methegh will be placed according to § 64., e. g. אֱלֹהֶיךָ 2 Kings 2 : 4., מֵאוֹתֶיךָ Ps. 65 : 9.

3. A word of five syllables with the accent on the last will receive two Metheghs, e. g. מֵאִי־יִתְּיָהֶם Ezek. 27 : 29.

§ 66. These rules apply not only to single words, but likewise to two or more connected by Makkeph, which in this respect are considered as forming but one, e. g. וְמִרְיָא־וְצֹאֵן 1 Kings 1 : 19., אֲדִי־רַחֲמֶיךָ v. 20.

§ 67. As Methegh has two distinct uses, one regarding that syllable only on which it is placed, and the other the form of the entire word, we sometimes find on the same word two Metheghs, one of each kind, e. g. וְאַבְרָם־הֵם Ex. 6 : 24., וְהִנֵּיתִיחֵיהֶם Is. 2 : 4. ; in which case the first Methegh is employed for the purpose of restraining the vowel on which it is placed (§ 63. 1. *b.*), and the second on account of the accent (65. 1. *a.*).

§ 68. Instead of Methegh, an accent is sometimes employed ; consequently when two accents are found on a word, one of them is to be considered as supplying the place of Methegh, e. g. וִיהוֹנָתָן 2 Sam. 17 : 17., and in v. 20 with an accent, thus וִיהוֹנָתָן ; so תְּרוֹמָתִי 22 : 49., כְּלִי־קִרְיָאִים 1 Kings 1 : 49., בְּרִאשִׁימָע 2 Kings 25 : 25. We also find words with two accents and a Methegh, viz. a secondary accent to subdivide the word, and a Methegh for completing the syllable which it accompanies, e. g. וְאַתְנָהֶרֶךְ 1 Kings 1 : 50. Hence we see that the accent furthest from the end of the word, always has the power and performs the office of a Methegh.

§ 69. The observations here offered with respect to the twofold use of Methegh, and the rules thence arising for its position, a subject so unsettled and intricate as treated by the generality of grammarians, will be found amply sufficient to explain the phenomena of its occurrence. That this mark will sometimes be found wanting, where, ac-

ording to the rules here given, it ought to appear; and that, on the other hand, it will occasionally occur in a manner which these rules do not account for, is not sought to be denied; yet, if we take into account the obscurity in which this matter has hitherto been involved, we may reasonably conclude that such appearances are the effects of the ignorance or negligence of transcribers; for, with these comparatively trifling exceptions, every Methegh can be accounted for without the smallest difficulty.

MAKKEPH.

§ 70. 1. *Makképh* (מַקֶּפֶה *joining*) is a horizontal stroke placed between two words closely connected, either in signification or grammatical construction, e. g. חַיִּיתוֹ-אֶרֶץ *beast of the field*, אֲשֶׁר-לָקַח *which he took*. The connective power of Makkeph is greater than that exerted by any of the conjunctive accents; so much so that two words which it joins together are considered as one, in consequence of which the first of them undergoes certain changes. 1. It loses its accent; thus, in the expression בְּנֵי יִשְׂרָאֵל *the children of Israel*, Num. 15:26., the first of the two nouns, בְּנֵי, has an accent, which it loses on being joined by Makkeph to the following one, e. g. בְּנֵי-יִשְׂרָאֵל v. 32; so יְהִי-אֹר *Gen. 1:3*. 2. *a.* Its vowel immediately preceding Makkeph, when long and mutable, and making a mixed syllable, is changed into the corresponding short one, e. g. כָּל רֶמֶשׂ *every reptile*; here the word כָּל stands by itself, and makes a mixed syllable by the aid of an accent; but when it is connected with the following by means of Makkeph, and loses its accent, Hholem becomes changed into the corresponding short vowel Kamets Hhatuph by § 16. *a.*, e. g. כָּל-רֶמֶשׂ *Gen. 1:25*; so רֵעֵב אִישׁ, with Makkeph רֵעֵב-אִישׁ *Gen. 2:24*. *b.* When a long vowel making a mixed syllable, and immediately preceding Makkeph, is immutable, it takes Methegh (§ 63. 1. *e.*), e. g. בְּנֵי-לֵוִי *Gen. 19:36*. Many words also retain a final (..), and take Methegh, when followed by Makkeph, e. g. וְשֵׁם-יְהוָה *Gen. 2:13*, עֲדָהֶ֑ן v. 16. (see § 63. 1. *e.*).

Makkeph is employed most frequently to connect prepositions and other particles with the nouns to which they belong, and without which they convey no meaning, as אֶת, אֶל, גַּם, מִן, כֹּל, &c. It is likewise used to connect one noun with another in the genitive, as שֵׁם-יְהוָה *the name of Jehovah*, Ps. 7:18., נְשֵׁי-בָנָיו *the wives of his*

sons, Gen. 7:13., or more closely to form a compound term, as *עֲצֵי גֹפֶר* *Gopher-wood*, ib. 6:14.; it also connects a verb with its object, as *וַתִּקַּח מֶלֶךְ* *she took meal*, 1 Sam. 28:24.

2. Very often three words in succession are connected by Makkeph, as *כָּל־יְמֵי־לֵמְךָ* Gen. 5:31., and sometimes, though rarely, four, as *אֶחָד־כָּל־אֲשֹׁרֵלוֹ* Gen. 25:5. Ex. 20:11.; in which cases the same rules apply to each of the words followed by Makkeph as to the first of two words thus connected.

K'RI AND K'THIBH.

§ 71. In the current editions of the Hebrew Bible, we meet with a number of notes in the margin containing directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorites (*בְּעֵלֵי־הַמִּסֹּרֶה* *the doctors of tradition*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark *קָרִי וְכָתִיב* (Chald. part. pass.) *read and written*: thus in Job 13:15. the word *written* (i. e. occurring in the text) *לֹא* is to be read *לִי*. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation *קָרִי וְלֹא כָתִיב* *written but not read*, e. g. the word *נָא* 2 King 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin with the note *קָרִי וְלֹא כָתִיב* *read but not written*, e. g. the word *בָּאִים* Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel in the second edition printed at Venice found 1171. Among the K'ri and K'thikh may be reckoned the word *יְהוָה*, which, as the complete and most holy name of God (*שֵׁם הַמְּפֹרָשׁ*), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read *אֲדֹנָי* *Lord*, and

hence the Masora (מסורה *tradition*) has given it the points of that word, thus יְהוָה; except in those cases where יהוה is immediately preceded or followed by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly, thus אֲדֹנָי יְהוָה, or יְהוָה אֲדֹנָי Hab. 3: 19. Various other marks are to be found in the Bible, which in modern editions are generally explained either in the prolegomena or at the end.

CHAPTER VI.

CONSONANT CHANGES.

§ 72. **EUPHONY**, or that sensibility to harmony residing in the auricular organs, which seeks to soften and otherwise modify the harsh combinations of sound to which the regular inflecting of a language will occasionally give rise, has exerted its influence to no inconsiderable extent both on the consonants and vowels of the Hebrew tongue. We shall begin with the consonants, whose changes from this source may be classed under the several heads of *commutation*, *transposition*, *rejection*, and *addition*. Although unable to reduce to certain rules all the phenomena which had their origin in the peculiar ideas respecting euphony of a people so far removed from us both in space and time as the ancient Hebrews, we can still discover a certain degree of regularity in most of these changes, and this we will endeavour to exhibit.

I. COMMUTATION.

§ 73. This takes place as follows: 1, in letters of the same organ; 2, in letters of adjacent organs, as the gutturals and palatals, sibilants and linguals; 3, in the quiescents; 4, in the liquids.

1. Letters of the same organ.

a. Gutturals.

א = ה: אֲמֹן, הֲמֹן *multitude*; אֵיךְ, הֵיךְ *how?* אֵיזֵר, הֵזֵר *alas!* כָּאֵזֵר, לָאֵזֵר *to be humble, weak*; לָאֵזֵר, לָאֵזֵר *to be weary*; 2 Chron. 20: 35. for הִתְחַבֵּר *he joined himself*.

א = ע : אָנָם *to be sad*; אָרֵד, אָרֵד *to turn about*; גָּאַל, גָּאַל *to defile*; תָּאָב, תָּאָב *to abhor*; פִּתְאֹם suddenly, from פִּתְאֵם *moment*.

ה = ח : חָיָה *to be, exist*, חָיָה *to live*.

Rarely are the weakest and strongest of the gutturals, א and ח, interchanged; yet we find related אָנַק, עָנַק, חָנַק; also אָצַר, אָצַר, חָצַר *to shut up*.

b. Palatals.

The weak palatal י is rarely commuted with any of the other letters of its organ; yet we find י = כ : יָשַׁר, יָשַׁר *to be right*; יָשַׁר Syr. **ܝܫܪܐ** *old age*; and also י = ג : יָסַר, יָסַר Eth. **יִסַּר** *to instruct*. We have once י = ע : יָשַׁשׁ, יָשַׁשׁ *to grow old*.

ג = כ : גָּנַז, גָּנַז *to protect*; גָּנַז *to collect*; רָגַל, רָגַל *to go about*; סָכַר, סָכַר *to shut up*.

ג = ק : קָצַר, קָצַר *to cut off*.

כ = ק : קִיבַע, קִיבַע *helmet*; רָכַךְ, רָכַךְ *to be tender*; תָּקַן, תָּקַן *to straighten*; בָּקַר, בָּקַר *be foremost, to behold*; גָּבַע, גָּבַע *to be high*; שָׂרַק, שָׂרַק *to interweave*.

c. Linguals.

ד = ח : חָלָה, חָלָה *to hang down*.

ד = ט : טָבַח, טָבַח Chald. *to slaughter*.

ח = ט : טָעָה, טָעָה *to err*; חָטָא, חָטָא *to seize*; קָטַל, Arab. **قَتَلَ** *to kill*.

d. Dentals.

ז = שׁ : שָׁרַד, שָׁרַד *to depart*; בָּרַס, בָּרַס *to despise*.

ז = צ : צָהַב, צָהַב *to shine like gold*; צָהַב, צָהַב *to cry*; צָוַר, צָוַר *to cut*; עָלַץ, עָלַץ *to rejoice*.

צ = שׁ : שָׁטַר, שָׁטַר *to shut up*.

שׁ = ט : טָכַךְ, טָכַךְ *thicket*; שָׁכַךְ, שָׁכַךְ *to cover*; טָכַל, טָכַל *to be wise*; שָׁטַר, שָׁטַר *to shudder*; כָּסָה, כָּסָה *to cover*; פָּעַס, פָּעַס *anger*.

שׁ = צ : צָחַק, צָחַק *to laugh*; שָׁפַן, שָׁפַן *to conceal*.

e. Labials.

פ = ב : בָּזַר, בָּזַר *to scatter*; בָּזַר, בָּזַר Chald. **ܒܙܪ**.

פ = כ : כָּרַח, כָּרַח *to break up, flee*; כָּרַח, כָּרַח *to break out, blossom*; פָּרַק, פָּרַק *to break in pieces*; כָּבַשׁ, כָּבַשׁ *to subject*, כָּבַשׁ *to cover over*.

ב = פ = מ : קבץ, קפץ, קמץ *to compress*; פריא, פריא *fat*; מכתב, מכתב *writing*; פלט, פלט *to escape*; אסא = אסם *collection*; צפן, צפן *to hide*; פֶּרֶק K'thibh, מֶרֶק K'ri, Is. 65 : 4.; Syr. ܦܪܩ, Heb. זָמַן *time*; דִּיבּוֹן, דִּיבּוֹן *a city of Moab*.

2. Letters of adjacent organs.

a. Gutturals and Palatals.

ח = ג, כ, ק : חָבַל *to bind*, חָבַל *to bound*; חָוַל, חָוַל *to whirl round*; חָבַר, חָבַר *to combine*; חָצַב, חָצַב *to cut*.
ע = ג, כ, ק : נָבַע, נָבַע, נָבַע *to spring, flow*; עָטַר, עָטַר *to surround*; זָרַק, זָרַק *to scatter*; Chald. אֲרֵא, אֲרֵא *earth*.

b. Sibilants and Linguals.

ז = ד : פָּוַח, פָּוַח *to leap*; זָבַח (טָבַח), Chald. דָּבַח *to slay, sacrifice*; נָעַף, נָעַף *to quench*.

צ = ט : נָצַר, נָצַר *to watch*; חָצַב, חָצַב *to hew*; צָהַר, צָהַר *to shine*, טָהַר *to be pure*.

ס = ש, ח : חָרַס, חָרַס, חָרַץ, חָרַץ *to scratch, grave*; נָסַף, נָסַף *to pour out*.

ש = ח : Chald. פָּשַׁר, Heb. פָּתַר *to interpret*; חָרַשׁ, חָרַשׁ (χαράσσω, χαράττω) *to engrave, plough*; בְּרוֹשׁ, בְּרוֹשׁ *cypress*.

c. ח = כ, ק, ג. The equivalence of ח and the palatals, in Hebrew and the Shemitish languages generally, can be attributed only to the adjacency of the organs by which they are produced. The following instances may be given : פָּתַח, פָּתַח *to open*; חָתַר, חָתַר *to break into, to investigate*; שָׁתַה, שָׁתַה *to drink*; סָתַר, סָתַר *to cover*; talm. אִיתָא, אִיתָא *it is*; אַתָּה, אַתָּה *thou*, suff. of the same pers. ה : in Ethiopic the pronominal affirmative of the sec. pers. sing. is ḥ, which is thus equivalent to the Heb. ח. Again, in various European languages,—in addition to numerous instances of the commutation of the palatals and sibilants (which latter bear, as is shown by the examples under the letter b., a close affinity to the linguals), e. g. Gr. σν, Lat. cum, con; Germ. zünden, Eng. kindle; Russ. zoloto, Eng. gold,—we find the single letter c, alternately equivalent both to s and k.

d. ה = ח. The aspirate ה is frequently changed into the lingual ח, although not letters of the same or of nearly related organs : as in forming the sing. construct of fem. nouns, e. g. חֲכָמָה, constr. חֲכָמָה; in forming the third pers. fem. of the future tense, e. g. חֲקַטַל for

הַקֶּטֶל; in inflecting the preterite of verbs לָהּ, e. g. הִלָּחָה, הִלָּחָה, &c. All which may be explained by the fact of the relationship existing between the aspirate *h* and the sibilants, which are properly but a stronger kind of aspirate; for in the endeavour to produce a very forcible aspiration, the teeth involuntarily approach, and thus, by partially obstructing the passage of the air, give rise to a sibilant sound: among the many proofs which present themselves are, *ἰνέη*, *super*; *ῥς*, *sus*; *ἔρπω*, *serpo* (שָׂרָה); Germ. *herr*, Eng. *sir* (שִׁיר).

3. For the commutation of the quiescents, see § 86 et seqq.

4. The liquids are also occasionally interchanged.

ל = ר : הִצְהִיר, הִצְהִיר *to cause to shine*; קָרַב, Arab. قَلَبَ *heart*; אֶלְמָנָה, Syr. اَلْمَنْكَا, Arab. اَلْمَلَكَة *widow*; אֶלְמָנוֹת, אֶלְמָנוֹת *palaces*; Chald. שְׁלִשְׁתָּה, Heb. שְׁרִשְׁתָּה *a chain*.

ל = נ : לְחַץ, נָחַץ *to oppress*; לְשָׁכָה, נִשְׁכָּה *chamber*; נָתַן, Syr. نָطַח *to give*; צָלַם, Arab. صَوَّرَ *image*.

מ = נ : שָׁטַן, שָׁטַן *to oppose*; מָוֶה, מָוֶה *to totter*; בָּמָהָם, בָּמָהָם n. pr.

ר = נ : כָּרַע, כָּרַע *to kneel*; בָּרַח, בָּרַח *to prove*.

II. TRANSPOSITION.

§ 74. 1. Many words are found in Hebrew consisting of the same letters differently arranged as certain other words, and expressing ideas either precisely the same, or but slightly modified: thus,

a. קָצַר, קָצַר = קָצַר, קָצַר *to cut*; כָּסַל, כָּסַל *to be foolish* (the opposite of שָׂכַל *to act wisely*, comp. Eng. *skill*); כָּבֵשׁ, כָּבֵשׁ *sheep*; נָשָׂא, נָשָׂא = נָשָׂא, Eth. ነሰኝ *to breathe*; נָחַשׁ, נָחַשׁ *to dry up*; סָמַל, סָמַל *image*; שִׁמְלָה, שִׁמְלָה *garment*.

b. Transposition occurs oftenest among the weak letters א, ה, ו, e. g. נָאֵק, נָאֵק *to groan*; בְּהִלּוֹת, בְּהִלּוֹת *terror*; עֲוֹלָה, עֲוֹלָה *unrighteousness*; זָוָעָה, זָוָעָה *maltreatment*.

2. Such cases of transposition as the preceding belong rather to the department of lexicography; for they can scarcely be said to affect the grammar of the language. Those which take place on the concurrence of the lingual ר with one of the sibilants, concern us more especially, and are as follows.

The lingual **ר**, when in the course of inflection it would immediately precede one of the sibilants **ס**, **ש**, **שׁ**, **ז**, or **צ**, cannot without great difficulty be expressed with its appropriate aspiration, from which it is accordingly freed in several different ways: *a.* When coming before either of the strong hissing dentals **ס**, **ש**, or **שׁ**, which contain no lingual sound, the **ר** is merely transposed, and then by § 41. loses its aspiration; thus the Hithpa'el species of **סָפַח**, regularly inflected **הִתְסַפַּח**, becomes **הִתְסַפַּח**; so also we have **הִתְשַׁנֵּב** for **הִתְשַׁנֵּב**, **הִתְשַׁמֵּר** for **הִתְשַׁמֵּר**. *b.* When concurring with one of the remaining dentals **ז** and **צ**, which partake somewhat of the nature of linguals, (viz. **ז** of that of the softest lingual **ד**, and **צ** of that of the hardest **ט**), the **ר** is not only transposed, but is moreover changed after **ז** into **ה**, e. g. **הִתְזַמֵּן** for **הִתְזַמֵּן**, and after **צ** into **ט**, e. g. **הִתְצַדֵּק** for **הִתְצַדֵּק**.

3. Another species of transposition is that which takes place on the concurrence of two pairs of similar letters; e. g. **סָבַב** for **סָבַב**.

III. REJECTION.

§ 75. Besides the commutation and transposition of letters to which a regard for the laws of euphony has given rise, we find the same cause producing their *rejection* from different parts of words, viz. from the beginning, (termed *aphæresis*), the middle (*syncope*), or the end (*apocope*). Those most frequently rejected are the weak letters **א**, **ה**, and **י** and the liquids.

1. *Aphæresis.*

§ 76. The weak letters **א**, **ה**, and **י**, and also the liquid **נ**, when situated at the beginning of a word, are sometimes passed over in silence, the voice hastening onwards, to reach the tone-syllable at or near the end; and in consequence they are not unfrequently rejected in writing: thus, the imperative of verbs **פֹּה** and **פָּה**, on account of the rapidity of utterance proper to this mode, e. g. **לֵךְ** for **יֵלֵךְ**, **שֵׁב** for **יֵשֵׁב**; **נָשׂא** for **יִנָּשׂא**, **נָתַן** for **יִנָּתַן**, **שָׂא** for **יִשָּׂא**; and of one verb **קָח**, viz. **קָח** for **לִקַּח**. This species of rejection takes place also in some words not of the class above mentioned, e. g. **יָדָה** for **יָדָה**, **בִּיל** for **יָבִיל**; **דָּד** for **יָדָד**, **נָחַי** for **יָנַחַי**, **נָחַי** for **יָנַחַי**. Once **נ** is rejected, viz. **סָרַח** Gen. 49: 11. for **נָסַח**.

2. Syncope.

§ 77. The most common species of rejection is that which takes place in the middle of words, either by *contraction* or *assimilation*.

1. Contraction is generally the result of the concurrence of two similar letters in the middle or at the end of a word : it takes place either, *a.* between two letters which are precisely the same ; thus, for instance, קָטַל becomes contracted into קָטַל, סָבַב into סָב, בָּרַחָה into בָּרַח; *b.* or between two letters of the same organ, e. g. הִדְקַק for הִדְקַק, אָחַת for אָחַת, 1 Sam. 4 : 19. for לָלֶחֶת for הַחֲסִידָה; *c.* and occasionally between letters of adjacent organs ; as that of the lingual ת with the dentals ז and שׁ, e. g. הִדְקָה for הִדְקָה, once יִשְׁמַם for יִתְשַׁמַּם; and also with the palatal כ (see § 73. 2. *c.*), e. g. הִכְסָה for הִכְסָה.

2. The kind of Assimilation which most frequently presents itself, is that of the liquid **נ** in the middle of a word, which on taking Sh'wa becomes assimilated to the letter following, and is then as in the former case rejected, e. g. **יִגְשׁ** = **יִגֶּשׁ** for **יִגְשֶׁשׁ**, **נִחַתִּי** = **נִחַתֶּחִי** for **נִחַתֶּחֶחִי**, and sometimes when accompanied by a vowel, e. g. **אָהָה** for **אָהָהָה**, **בָּתָּה** for **בָּתָּהָה**, **אָמַתָּה** for **אָמַתָּהָה**. Very seldom the liquid **ל** is thus rejected, e. g. **יִלְקַח** for **יִלְקַחֶל**.

3. The weak letters ה and ו, when preceded by a vowelless consonant in the middle of a word, are often rejected, and give their vowel to such preceding letter, e. g. **יִהְיֶה** for **יִהְיֶה**, **לֶאֱרֹץ** for **לֶאֱרֹץ**, **לֶחֶם** for **לֶחֶם** Ex. 3 : 2. for **לֶחֶם** = **הֵם** for **הֵם**, **הָיוּ** for **הָיוּ**, **אֵל** for **אֵל**, **אֵל** for **אֵל**, **אֵל** and **ו** more rarely, e. g. **מִלֵּךְ** for **מִלֵּךְ**, **מִלֵּךְ** for **מִלֵּךְ**, **מִלֵּךְ** for **מִלֵּךְ** Ex. 2 : 4 ; and once or twice the guttural ע, e. g. **בֵּל** for **בֵּל**, **בֵּל** for **בֵּל**.

3. *Apocope.*

§ 78. The rejection of final consonants is not carried to any great extent; it principally affects the ך of the third pers. plur. termination of verbs, which in the pret. is almost always rejected, e. g. קָטְלוּ for קָטְלוּךְ, and generally also in the future, e. g. יִקְטְלוּ for יִקְטְלוּךְ; the final ה of the fut. of verbs לֹאֵה, e. g. יִהְיֶה, יִיגַל; and the ם of the masc. plur. term. of nouns, on entering the construct state, e. g. מַלְכֵי constr. מַלְכִּים.

IV. ADDITION.

§ 79. The effect of euphony on the forms of words manifests itself also in a manner the direct reverse of the preceding, viz. in the *addition* of certain letters either at the beginning (*prosthesis*), the middle (*epenthesis*), or the end (*paragoge*).*

1. *Prosthesis*.

§ 80. The letter most commonly added to words at the beginning is the weakest of the consonants, א, which is prefixed in order to avoid commencing a word with a vowelless consonant, and is called from its position Aleph Prosthetic; † thus אֶזְרִיעַ, אֶזְרִיעַ arm; אֶכְזֵב, אֶכְזֵב deceitful; אֶכְזֵר, אֶכְזֵר cruel; אֶצְעָדָה, אֶצְעָדָה foot-chain; אֶחְמֹל, אֶחְמֹל yesterday; אֶתֶּן, אֶתֶּן gift. Less often we find the weak letter ה used for the same purpose, as for instance in the inf. of the Niph'al species, e. g. הִקְטִיל = הִקְטִיל for הִקְטִיל, Arab. اِنْقَتَلَ; and probably also the Hithpa'el הִתְקַטֵּל, Arab. تَقَتَّلَ.

2. *Epenthesis*.

§ 81. Epenthesis is the insertion of a consonant—generally a liquid—after a short vowel in the middle of a word, when requisite to complete the syllable.

* The meanings of the Greek terms by which grammarians designate the three species of rejection and addition, are given in the following Latin hexameters.

Prosthesis apponit capiti, sed *Aphæresis* aufert;

Syncope de medio tollit, sed *Epenthesis* addit;

Abstrahit *Apocope* fini, sed dat *Paragoge*.

† Although א prosthetic is in some instances employed in Hebrew, it very often happens that a word in this language begins with a vowelless consonant. But in Arabic, when such would be the case, an ا is invariably prefixed, thus اِنْقَتَلَ for نَقَتَلَ, اِبْنٌ for بِنٌ, اِسْمٌ for سَمٌ. In other languages also we sometimes find an initial vowel employed to soften the commencement of a word, e. g. מֶרַח *Euphrates*; Lat. *scarabæus*, Fr. *escarbot*; Lat. *spiritus*, Welsh *yspryd*; Germ. *lärm*, *wachen*, Eng. *alarm*, *awake*.

1. Instances are to be found in most languages of the augmentation of words by doubling one of their constituent letters, or inserting a new one, generally a liquid, as for instance *λαμβάνω* (root, *λαβ*), *frango* (root, *frag*), *stand* (root, *sta*): and this is a phenomenon often met with in Hebrew. There is, however, this difference between it and the other languages of the Shemitish family, that in Hebrew the former method, viz. that of doubling a letter by the insertion of Daghes, is employed for the purpose of furnishing a resting-place to a short vowel; while in the cognate dialects a liquid is more frequently inserted in the corresponding words for the same purpose: thus, *a*. In the Heb. כִּסֵּא *throne*, we find ס reduplicated by Daghes on account of the preceding short vowel (.), while in Chaldee, Syriac, and Arabic, a ר is inserted from the same cause, e. g. Chald. כְּרִסְא, Syr. ܟܪܝܣܬܐ, Arab. كُرْسِيٌّ; so כִּסְמָח *spelt*, Arab. كِرْسَنَةٌ. Occasionally ר is inserted in Heb., e. g. שְׁרָעָפִים equivalent to שְׁרָעָפִים *thoughts*; שְׁרָבִירַט = שֶׁבֶט *sceptre*; קְרָהִם *axe*, Arab. قَدْرَمٌ, from קָרַד, קָצַץ = קָרַד *to cut*. *b*. Much more frequently we find a Daghes in Hebrew equivalent to the insertion of the liquid: in the other Shemitish dialects, e. g. אַתָּה *thou*, Syr. ܐܬܬܐ, Arab. أَنْتَ, Eth. አንተ; so אֶפְרַח *fruit*, Chald. ܐܦܪܚܐ; Heb. מִדֶּע (from יָדַע), Sanscr. *mati*, Gr. μάθη-σις, Chald. מִדְּעָ (מַדְּעָנוּ) *μανθάνω*; יָפֶיד *torch, flame*, Chald. (where נ is inserted, which before the labial פ becomes מ) לְמַפֵּד, Syr. ܠܡܦܝܕ, Gr. λαμπάς, -άδος. Once, however, we find נ in Heb. instead of Daghes, viz. קָנַיִר Job. 18 : 2. for קָנַיִר.

2. That species of epenthesis which more particularly belongs to the province of grammar, consists in the regular insertion of נ (technically termed Nun Epenthetic), for the most part between verbs and their pronominal suffixes, in order to avoid an hiatus, e. g. יִקְטְלֶנּוּ = יִקְטְלֶהוּ for יִקְטְלֶהוּ. And once before the pron. of the sec. pers. m. sing., where no hiatus would occur, viz. אֶתְקַנֶּנּוּ Jer. 22 : 24. for אֶתְקַנֶּהוּ.

3. Paragoge.

§ 82. Besides the preceding modes of increasing words, a letter is sometimes added at the end, for the purpose of either strengthening or softening the termination.

1. In order to give strength to the termination, the liquid נ (= ν Ephelkystikon in Greek) is frequently affixed, e. g. הָעֵשֶׂי Ruth 3 : 4. for הָעֵשֶׂי.

For the contrary purpose of softening, the weak letters א, ה, ו, י, ר, are employed : thus,

2. *a.* ה is often affixed to the first pers. sing. fut. or to the imp. of verbs, e. g. אֶקְטֹלָה, חֲדָשָׁה, to the pronouns of third pers. plur. viz. הֵמָּה, הִנֵּה, for הֵם, הֵן, and of sec. pers. fem., viz. אֲתֵנָּה for אַתָּן; and also to particles, e. g. הִנֵּה for הֵן, אֵיָּה for אֵי, אֵנָּה for אֵן.

b. To feminine nouns after the fem. char. ה is hardened into ח (see § 73. 2. *d.*), which corresponds to the emphatic state in the Aramaic languages, e. g. אִימְחָה Ex. 15 : 16. for אִימָה, יְשׁוּעָחָה Ps. 3 : 3. 80 : 3. for יְשׁוּעָה, עֲזָרָחָה Ps. 44 : 27. for עֲזָרָה; and also occasionally to other nouns, e. g. לִיחָה Gen. 1 : 5. for לֵיל.

3. The semi-vowel ו is sometimes affixed to nouns, e. g. חִירְוֹ Gen. 1 : 24. Is. 56 : 9. Ps. 50 : 10. 104 : 20. Zeph. 2 : 14. for חִירָה, מַעֲרִינֹו, חִירָה Ps. 114 : 8. for מַעֲרִין, בְּנֵי, בְּנֵי Num. 23 : 18. 24 : 3, 15. for בֶּן.

4. The semi-vowel י is affixed to nouns, participles, and fem. adjectives, e. g. *Nouns* : בְּנֵי Gen. 49 : 11. for בֶּן, אֶפְסִי Is. 47 : 8, 10. for אֶפֶס, דְּבָרָי Ps. 110 : 4. 114 : 8. 123 : 1. for דְּבָרָה. *Participles* : אֶסְרִי for אָסַר Gen. 49 : 11., שֹׁכְנִי Deut. 33 : 16., עֹזְבִי Zech. 11 : 17., אֲהַבְתִּי Hos. 10 : 11.; גִּנָּבְתִּי Gen. 31 : 39.; נֶאֱדָרִי Ex. 15 : 6. *Adjectives* : שְׂרָתִי Lam. 1 : 1., מִלְּאָתִי Is. 1 : 21.

5. א is sometimes added paragogically after the vowel הִי or הֵי, e. g. קָלִיא 1 Sam. 17 : 17. for קָלִי, נְקִיא Joel 4 : 19. for נֶקֶי; הִלְכִיא Josh. 10 : 24. for הִלְכִי.

CHAPTER VII.

IMPERFECT LETTERS.

§ 83. THE Hebrew alphabet consists entirely of consonants, the representatives of articulate sounds produced by opening and closing the several organs of speech during the emission of the voice, with a greater or less degree of force; and whose relative strength accordingly differs in a corresponding manner: thus, for example, ק and פ are much stronger in sound than the semi-vowels ו and י of the same organs (§ 6). Consonants of the former kind are called *strong* or

perfect, on account of their distinctness of utterance, and capability of being pronounced by the aid of any vowel whatever; the latter receive the name of *weak* or *imperfect* letters, from their tenuity of sound, and the difficulty experienced in their enunciation, except in connection with certain homogeneous vowels (see § 7). And hence result peculiarities of different kinds in the formation of words in which these imperfect letters occur, according to which they may be divided into two classes, viz. *gutturals* and *semi-vowels*.

G U T T U R A L S .

§ 84. The gutturals, as their name imports, are those consonants which are produced chiefly by the action of the throat: they are the following five—א, ה, ח, ע, and ר; and in the very nature of the obscure sounds represented by them, are to be found the causes of the peculiarities of formation and inflection to which they give rise.

1. *a*. The gutturals take in preference to all others the appropriate vowel of their own organ, viz. the simple, open vowel *a* (§ 11); and accordingly, when occurring in a situation to receive one of the other vowels, a guttural will commonly take *a* in its stead, e. g. רִזְעַק for רִזְעֵק. *b*. When a guttural is immediately preceded in the ultimate by a vowel in the same syllable with which it cannot coalesce, it will receive in addition a short *a*, called Pattahh furtive (§ 23), e. g. הִשְׁמִיעַ (pron. *hishmī^ah*) for הִשְׁמִיעַ; and should the preceding vowel not be rendered immutable by an accompanying semi-vowel, it may be contracted with the Pattahh furtive of the guttural into a single *a*, e. g. pret. Pi'hel שְׁמִיעַ contr. שָׁמַע. But where a vowel is the characteristic of the form in which it appears, it must be suffered to remain, although concurring with a guttural, e. g. inf. constr. שְׁמִיעַ, never שָׁמַע.

2. The second peculiarity of the gutturals consists in taking a compound Sh'wa (§ 20 et seq.) where another letter would receive simple Sh'wa, either quiescent or mobile, e. g. אָכַל for אָכַל, צָעַק for צָעַק, in both of which cases the compound Sh'wa takes the place of Sh'wa mobile; and רָעַמַּד for רָעַמַּד, רָעַמִּיד for רָעַמִּיד, רָעַמִּיד for רָעַמִּיד where it replaces Sh'wa quiescent. This peculiarity likewise has its origin in the nature of these letters, which are scarcely more than aspirates of greater or less force, the compression of the organs by means of which they are produced being much slighter than in the case of the other

consonants; whence it arises that they cannot easily be made audible without an accompanying vowel. Should these letters, therefore, have no vowel of their own, i. e. be accompanied by Sh'wa simple, and have to be pronounced by the aid either of the preceding vowel, as **יְעֻמְדִּי**, or of the following, as **עֻמְדִּי** (§ 18), the sound of the guttural would in either case be almost if not entirely lost. With the perfect letters it is otherwise: thus in the words **יְקַטֵּל**, **קַטֵּל**, the sound of **ק** is perfectly audible, although without a vowel of its own.

And hence we see, that the reason why the gutturals are accompanied by a compound Sh'wa, or extremely short vowel, in those cases where other letters receive the sign denoting the entire absence of a vowel sound, is that the voice involuntarily dwells a little upon them, in order to render them perfectly audible and prevent their being lost in pronunciation. Accordingly, gutturals which are so accompanied by no means constitute a syllable, but merely commence one, with the remaining part of which they are not as closely connected as a consonant taking Sh'wa simple, although not as far removed from it as one which has a complete vowel of its own.

Now as these compound Sh'was are with very few exceptions placed under the gutturals merely in order that their slight sound may not be entirely lost, it does not signify in a grammatical point of view which of them is taken in a given instance. When occurring in the middle of a word, this point is decided by the preceding vowel, which always prefers to be followed by that compound Sh'wa which is homogeneous to itself, e. g. **יְעֻמְדִּי**, **יְעֻמְדִּי**. And on the other hand, a compound Sh'wa in certain cases exerts an influence on the preceding vowel: for when according to analogy a guttural would be immediately preceded by short *i*, it usually takes a compound Sh'wa containing its homogeneous vowel *a*, or more frequently that modification of *a* which is nearest to *i*, namely *e* (see § 21); and in either case the preceding vowel is changed to correspond to that of the compound Sh'wa, e. g. **יְעֻמְדִּי** for **יְעֻמְדִּי**, **יְעֻמְדִּי** for **יְעֻמְדִּי**. For the cases in which a guttural receives simple instead of compound Sh'wa, see § 20. n.

3. The third peculiarity arising from the nature of these consonants is that they are incapable of being reduplicated in pronunciation, and consequently can never receive Daghesth forte (§ 29); a peculiarity which affects chiefly the preceding vowel: thus, should a guttural occur in a situation where another letter would take Daghesth forte, and consequently be preceded by a short vowel (§ 31), such vowel will be changed into a long one; viz. (.) into its corresponding (.),

e. g. בִּרְהוֹ for בִּרְהוֹ; וְהָעִיר for וְהָעִיר; () into (), e. g. הָעִיר for הָעִיר, בִּרְהוֹ for בִּרְהוֹ; and () generally into (), e. g. בִּרְהוֹ for בִּרְהוֹ. The reason is, that the voice, being prevented from passing over to the following consonant to finish the syllable, remains longer with the preceding one; which has the effect of lengthening the quantity of its accompanying vowel.

§ 85. The above are the chief peculiarities affecting the gutturals, as a branch of the class of imperfect letters; but, as these are distinguished from the perfect letters by a weakness common to them all, so again each individual letter of the gutturals differs from the rest in weakness, and in the degree in which these peculiarities are manifested. We will therefore treat of them separately, beginning with the strongest.

1. א, of all the gutturals, is the one affected with their common peculiarities to the least extent; since its sound, which is produced not by the throat alone, but also by the aid of the tongue, is a comparatively strong one. *a.* In the beginning of a word, it may be accompanied by any vowel, e. g. רֶאשִׁית, רֶאשִׁיט, רֶאשִׁיט; it may end a mixed syllable when preceded by any vowel without requiring its homogeneous *a* (see § 23), e. g. שְׂמִיר, שְׂמִיר; and seldom, in its quality of guttural, changes the preceding vowel into *a*,—thus (), the shortest vowel and the most opposed in its nature to the gutturals, is retained in וְהָעִיר, וְהָעִיר, &c. *b.* It very often occurs with simple instead of compound Sh'wa, e. g. הָרֶחֶץ, הָרֶחֶץ. *c.* א is also found occasionally with Daghes, and even when preceded by a long vowel, although the chief peculiarity to which as a guttural it is subjected, is the inability to receive the sign of reduplication, e. g. מִרְחָה Prov. 14 : 10., מִרְחָה Ezek. 16 : 4., מִרְחָה Prov. 3 : 8., מִרְחָה Cant. 5 : 2., מִרְחָה 1 Sam. 1 : 6., מִרְחָה 10 : 24. 17 : 25. 2 Kings 6 : 32. All of which tends to show that א, although reckoned among the gutturals, holds in reality an intermediate rank between them and the dentals.

2. ח. This letter is a more genuine guttural than the preceding, being produced entirely by means of the throat, without the assistance of any other organ. At the same time, its sound is stronger than that of the remaining letters of its class; and consequently, *a.* Although it prefers with the rest when ending a mixed syllable to be preceded by the short vowel () of the same organ (§ 11), it may also immediately follow the short vowel (), which is less congenial to the nature of these letters, or the still shorter and more heterogeneous

vowel (.), e. g. יִחְזַק, יִחְבֹּץ, יִחְיֶה. *b.* It often occurs with simple Sh'wa, as in the examples just given, where as a guttural it should take one of the compound forms. In such cases the short vowel remains without being accompanied by Methegh. *c.* The comparatively strong sound of this guttural allows a preceding short vowel to be retained; as it can rush on to the ה and be lost in it, although on account of the organs' remaining unclosed during its pronunciation its reduplication cannot be made audible, and consequently it never takes Daghesh forte (see § 29), e. g. פָּחִים, הִתְחַשֵּׁ. When such preceding vowel is the second before the tone-syllable, it takes Methegh, e. g. הִתְחַיִּים, הִתְחַיִּיב.

3. *ע.* The letter ע is a weaker guttural than either of the preceding, although stronger in sound than ה or א. It is accordingly subjected to all the peculiarities of the gutturals, with but few exceptions. *a.* It prefers to be accompanied by *a*, which also is the only vowel in which it can rest; and this accordingly it takes for its own (§ 23), whenever preceded by a different one, e. g. שָׁמַע for שָׁמַע, הִשְׁמִיעַ for הִשְׁמִיעַ; and into this *a* the preceding vowel is occasionally merged, e. g. שָׁמַע for שָׁמַע, שָׁמַע for שָׁמַע. *b.* Its sole exemption from the guttural peculiarities consists in occasionally receiving simple instead of compound Sh'wa, which however is generally mobile, e. g. נָעָלָם Lev. 4 : 13., בָּעָשָׂא 1 Kings 15 : 16, 17.; except before the affirmatives in 5 gutt. verbs, e. g. שָׁמַעָה, &c.

4. *ה.* This letter has a sound purely guttural, but weaker than either of the former; and hence it has all the peculiarities of its class in full force, except that it occasionally takes simple instead of compound Sh'wa. Indeed its peculiarities are more numerous than those by which any of the others are affected; for, the extreme weakness of its sound causes it to approach nearly the nature of the semi-vowels, with which it accords in many respects: thus, *a.* It rests like them in a long vowel (§ 14), and interchanges with them. It may also be immediately preceded by a heterogeneous vowel without requiring a Pattahh furtive, except when strengthened by the insertion of Mappik (§ 44); and it forms a paragogic termination which is not accounted an integral part of the word (§ 54. 3.). *b.* Although ה is capable of receiving any vowel of its own, either at the beginning or in the middle of a word, yet at the end it quiesces, in addition to its homogeneous *a*, only in the first modifications of that vowel, namely *e* and *o*, e. g. גָּלָה, גָּלָה. Of these two, however, the palatal vowel *e* is generally preferred, as being nearer the guttural *a* than is the labial *o* (§ 11); thus,

in the preterite of all the species of לָ"ו verbs it takes *a*, and in the future *e*, e. g. גָּלָה, גָּלָה; יִגְלֶה, יִגְלֶה.

5. א. The peculiarities of this weakest of the gutturals will be treated of among the semi-vowels.

SEMI-VOWELS.

§ 86. Those distinctive peculiarities of the letters א, ה, and ו, which qualified them to serve as vowel-signs before the introduction of points into the orthography of the language (§ 9), continued to display themselves after that took place, in a tendency to be employed rather as vowels than as consonants; and hence their occurrence in words, whether as radicals or serviles, gave rise to certain varieties both of formation and inflection. As a preliminary step to the explanation of these varieties, the chief peculiarities of the letters producing them may be briefly stated as follows. 1. They are inclined to lose entirely their consonantal power, and quiesce in their respective homogeneous vowels. 2. They are rejectible. 3. They are liable to be commuted the one for the other. Though the letters א, ה, ו are all weak in comparison with the other consonants, and are all subjected to the three above-mentioned peculiarities; yet, as this weakness is of different degrees, the extent to which they are individually affected with these peculiarities varies in proportion. It will therefore be requisite to speak of each letter separately.

Peculiarities of Aleph.

§ 87. א is the weakest of all the consonants, whence it was formerly employed in the representation of the simplest vowel *a*. Its influence on the vowels is exceedingly small, on account of the extreme slightness of its consonantal power, which does not prevent its being accompanied by, or resting in, any one of them, either at the beginning, middle, or end of a word.

§ 88. 1. In the beginning of a word, e. g. אָכַל, אָח, אָם, אָבֶן, אִי, אִמֹּר, אִמְרָה, אִכְלָה, אִכְלָם, אִמְרָה, אִמְרָה. It prefers however to be accompanied by a long vowel; and accordingly, when its own Sh'wa must be changed into a vowel, in order to form a mixed syllable with a following vowel-less consonant (§ 104. 4. b.), instead of the shortest vowel (.), usually

taken in such cases, it receives the longest among the short vowels, viz. (ִ), which is nearer to (ֶ), and hence more congenial to its nature; whence in the first pers. fut. sing. we find אֶקְטַל instead of אִקְטַל for אֶקְטַל; except when followed as in the Niph. of פִּי verbs by the weak letter ׀ with Daghesh, which, to render its reduplication audible, requires to be preceded by the shortest vowel of all, viz. (ֶ), e. g. אֶרְשֶׁב, not אִרְשֶׁב. The following instances in the same species and tense of other verbs may also have arisen from a desire to add intensity to the reduplication, e. g. אֶשְׁבֵּעַ Gen. 21 : 24., אֶמְלִיט 1 Sam. 27 : 1.

2. When א at the beginning of a word is destitute of a vowel, as a guttural it takes compound Sh'wa, e. g. אֶמֶר for אָמֶר; and it retains, on account of its weakness, an accompanying long vowel when another letter would reject it, thus אָבִיר abs. and constr.

3. When א, preceded by a letter without a vowel, has one of its own, it has a tendency to give its vowel to such preceding letter, and rest in it, e. g. כָּאבִיר Is. 10 : 13. for כָּאבִיר שָׁאָה *passim* for שָׁאָה; and in a few instances א is then rejected, e. g. מְלִפְנֵי Job 35 : 11. for מְלִפְנֵי וְהִתְאַזְרִי 2 Sam. 22 : 40. for וְהִתְאַזְרִי יִהְיֶה Is. 13 : 20. for יִהְיֶה, וְהִתְאַזְרִי Ezek. 28 : 16. for וְהִתְאַזְרִי.

4. A vowelless consonant, on being placed before an א with compound Sh'wa, will generally take the long vowel corresponding to the compound Sh'wa, and in this א will rest; thus לָאֶמֶר becomes לָאֶמֶר for לָאֶמֶר, לָאֶלֶּהִים with לְ pref. becomes לָאֶלֶּהִים for לָאֶלֶּהִים.

5. At the beginning of a word, ה is sometimes taken for א. See § 73. 1.

§ 89. 1. In the middle of a word also, א may receive or rest in any vowel; but in the fut. Kal of some פִּי verbs it rests in the long vowel (ִ) in preference to the short (ֶ), e. g. יֶאֱכַל instead of יֶאֱכַל.

2. Sometimes on taking a vowel of its own, and being preceded by a letter without one, the vowel-change mentioned above (§ 88. 3.) occurs here also, e. g. חֲטָאָה for חֲטָאָה, צִנְאָר for צִנְאָר, חֲטָאָה Ezek. 23 : 49. for חֲטָאָה; and even when this will cause the rejection of the vowel preceding Sh'wa, thus קָרָאָה, constr. קָרָאָה, and with לְ prefixed לקָרָאָה.

3. *a.* In a few instances א is rejected, e. g. מִזִּין Prov. 17 : 4. for מִזִּין, מִשְׁחָה Job 41 : 17. for מִשְׁחָה, מִרְשִׁית Deut. 11 : 12. for מִרְשִׁית, רָמִים Ps. 22 : 22. for רָמִים, נִטְמָאָה Lev. 11 : 43. for נִטְמָאָה. *b.* In the first pers. fut. sing. of פִּי verbs, where two Alephs come together, the radical is in general rejected, e. g. אֶאֱכַל for אֶאֱכַל; and occasion-

ally in the other persons also, e. g. תִּמְרֵי 2 Sam. 19 : 14. for תִּמְרֵי, תִּזְלִי Jer. 2 : 36. for תִּזְלִי, נִיִּירָא Deut. 33 : 21. for נִיִּירָא, נִיִּסָּה 2 Sam. 6 : 1. for נִיִּסָּה; see Ps. 104 : 29. 139 : 20. 1 Sam. 28 : 24. c. So too in a few instances after the characteristic ה of the Hiph'hil species, e. g. הִכִּיל Ezek. 21 : 33. for הִזְחִיר, הִזְחִיר Is. 21 : 14. Jer. 12 : 9. for הִזְחִיר.

4. Although א may rest in any vowel whatever, it is still sometimes changed into the homogeneous *mater lectionis* of the vowel preceding it: viz. into י when preceded by Hhirik, e. g. יִישׁוּן Job 8 : 8. for יִישׁוּן, נִטְמִינִי Job 18 : 3. for נִטְמִינִי; and into ו when preceded by Hholem, e. g. רוֹשׁ Deut. 32 : 32. for רוֹשׁ, מִוִּסֵּר Ps. 2 : 3. for מִוִּסֵּר.

§ 90. 1. At the end of a word, א generally lengthens the preceding vowel if short, and rests in it, e. g. מִצָּא for מִצָּא, יִמְצָא for יִמְצָא, הִמְצָא for הִמְצָא.

2. A final א is sometimes rejected, especially when immediately preceded by another semi-vowel, e. g. מִחֹטֵר Gen. 20 : 6. for מִחֹטֵר, כֶּסֶּס Ex. 17 : 16. for כֶּסֶּס.

3. Occasionally ה is substituted for א, e. g. רָפָה Ps. 60 : 4. for רָפָה, יִמְלָה Job 8 : 21. for יִמְלָה.

Peculiarities of Waw.

§ 91. The semi-vowel ו has a stronger sound than א, and partakes more of the nature of a consonant; it accordingly exhibits the three peculiarities common to the letters א and ו in a more frequent and decided manner. As the weakest of the labials, and hence bearing a near affinity to the cognate vowels of the same organ, *o* and *u* (§ 11), it always has a tendency to rest in one of those vowels, and strongly opposes the reception of any other by the consonant preceding it. This chief peculiarity of the letter ו gives rise to most of the following phenomena.

§ 92. 1. *a.* At the beginning of a word, ו is retained as a radical only in a few nouns, e. g. וָךְ *a hook*, once וָךְ Gen. 11 : 30. *b.* In all cases where it occurs as the first letter of a verbal root, it becomes changed into its cognate semi-vowel י, on account of the accompanying heterogeneous (ֿ), e. g. וָךְ for וָךְ, וָשֶׁב for וָשֶׁב.

2. ו occurring as a servile at the beginning of a word retains, contrary to its nature, its own consonantal power and an accompanying heterogeneous vowel, whenever such vowel is essential for the purpose of

contradistinction; as for instance the () of ך conversive, e. g. ויאמר *and he said*, which is thus distinguished from ויאמר *and he will say*.

3. ך also retains its consonantal power when as a simple conjunction it commences a word without a vowel, e. g. ויאמר; except before another labial, or a letter with (), when it takes its homogeneous vowel *u*, in which it rests, e. g. ויפטר, וימשיך, ויבין.

4. *a.* ך conjunctive preceding ך changes its own () into (), in which ך then rests (§ 97. 2. *a.*), e. g. ויהי for ויהי. *b.* In the third pers. fut. of verbs, ך is changed into ך on account of the accompanying (), e. g. רקטל for רקטל.

§ 93. ך consonantal in the middle of a word is always a radical, and is changed or not, according to the vowels which it takes, and the letters by which it is preceded or followed.

1. When accompanied by its cognate vowel *o*, it loses entirely its consonantal power, and serves as a vowel to the preceding letter, e. g. קום inf. for קום (*kāwóm*), הקום for הקום (*hikāwóm*), קום for קום (*k'wóm*), יקום for יקום (*yikwóm*); except in some instances when preceded by a guttural, e. g. עין (*hāwón*).

2. *a.* When accompanied by a heterogeneous vowel, and preceded by a letter with a vowel of its own, ך is retained against its nature only if preceded or followed by a guttural, whose sound is weaker than that of the consonantal ך, and gives to the latter a certain degree of prominence which it does not possess when placed in juxtaposition with the stronger consonants, e. g. און (also און), עגל, אנה, ענר.*

b. When in such case it is not preceded or followed by a guttural, either ך is changed into ך through the influence of the accompanying vowel, e. g. קים for קים, קים for קים; or ך and its vowel are rejected together, e. g. קם for קום, קם for קם; or else ך is rejected, and its vowel given to the preceding letter, e. g. לץ for לון, מות for מות. *c.* ך preceded by the vowel () becomes changed into ך, in order to rest in it, e. g. הורא for הורא.

3. *a.* When ך with a heterogeneous vowel of its own is preceded by a vowelless guttural, it remains unchanged, by Rule 2. *a.*, e. g. אהיל, אנה, ענר.† *b.* If the preceding vowelless letter be other than a guttural, either ך, on account of its prevalent tendency to rest in a vowel, gives its own vowel to the preceding consonant, and, if not

* Except מות, תוך, מות, מות.

† And in the following cases when the preceding letter is not a guttural, viz. קוצות Hos. 12: 12. for שורים, קוצות Cant. 5: 2, 11. for קוצות.

capable of resting in it from its heterogeneousness, is rejected, e. g. כָּרִי for כָּרִי, יָמִים for יָמִים, הָקִים for הָקִים, הָקִים for הָקִים; or else the peculiar nature of ך prevails, and has the effect of changing the vowel into one homogeneous to itself, e. g. נָקָם for נָקָם, נָעִיר for נָעִיר.

4. ך on account of its weakness avoids being doubled by Daghes, e. g. קָוָם for קָוָם. See § 30.

5. Occasionally we find ך replaced by א, e. g. לָא for לָא, בָּצֹאֲרִי, Ezek. 47 : 11. for בָּצֹאֲרִי.

§ 94. 1. ך is found as the last letter of only two verbal roots, viz. שָׁחַ and שָׁחַ: to the first of these, שָׁחַ, in order to avoid the anomaly of a consonantal ך at the end of a word, a ה is generally affixed, or else the final ך quiesces in its homogeneous u, e. g. הַשְׁחִיחַ for הַשְׁחִיחַ; the second, שָׁחַ, is regularly inflected, e. g. שָׁחַחַ.

2. *a.* This letter is added as a servile at the end of verbs resting in u as the plural termination, e. g. קָטְלוּ, קָטְלוּ, and in o as the objective suffix of the third pers. masc. sing., e. g. קָטְלוּ. *b.* It is likewise affixed to sing. nouns with o, as the possessive pron. suffix of the same pers., e. g. קָטְלוּ, בִּירוּ; and to plur. nouns without a vowel, e. g. בָּרִי.

Peculiarities of Yodh.

§ 95. The weak palatal י is stronger than either of its fellow semi-vowels א and ך, and approaches more nearly to the nature of a perfect consonant; consequently it is subjected in an inferior degree to the peculiarities which are common to them all. Thus, it may be accompanied by any vowel, although it has the same tendency to lose its consonantal power, and rest in one of its homogeneous vowels; and when preceded by any other vowel, it neither quiesces nor undergoes a change, but forms with such vowel a mixed syllable or diphthong.

§ 96. 1. *a.* At the beginning of a word, י retains its consonantal power when accompanied by either of the vowels, e. g. יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב. *b.* And likewise when taking Sh'wa, e. g. יָשָׁב, יָשָׁב, יָשָׁב.

2. A vowelless י is rejected in the infinitive construct and imperative of verbs, e. g. שָׁחַ for שָׁחַ, שָׁחַ for שָׁחַ; and in some verbal nouns, e. g. בִּירָה for בִּירָה, בִּירָה for בִּירָה. See § 76.

§ 97. 1. *a.* י may also receive any vowel when occurring in the middle of a word, e. g. דִּיִּי, בִּיִּי, אִיִּי, דִּיִּי. *b.* It prefers, however, to rest in one of its homogeneous vowels *i* or *e*, rather than retain its consonantal power, and take a vowel of its own, e. g. בִּיִּי, בִּיִּי. *c.* And therefore, whenever it is accompanied by a homogeneous vowel, and is at the same time preceded by the vowel *a*, it has a tendency to contract the two into *e*, in which it may rest, e. g. לִיִּי, בִּיִּי, מִיִּי, constr. בִּיִּי, לִיִּי, מִיִּי.

2. *a.* A vowelless י in the middle of a word, preceded by either *i* or *e*, loses its consonantal power, and rests in such preceding vowel (1. *b.*); consequently it rejects in such case an accompanying Sh'wa, e. g. יִיִּי = יִיִּי for יִיִּי (see § 102. 1. *a.*). *b.* When preceded by another vowel, it retains Sh'wa, and also its consonantal power, e. g. אִיִּי, הִיִּי.

3. א is occasionally substituted for י in the middle of a word, e. g. מְלָאִים for מְלָאִים, תְּלָאִים for תְּלָאִים, אֲבָאִים for אֲבָאִים.

§ 98. 1. At the end of a word, י not only rests in *i* or its modification *e*, but in order to do so, it causes the preceding letter, when a weak vowelless consonant, to take the vowel *i*, e. g. יִיִּי for יִיִּי.

2. A final י forms a diphthong with a preceding heterogeneous vowel, e. g. גִּיִּי, שִׁיִּי, נִיִּי.

CHAPTER VIII.

VOWEL CHANGES.

§ 99. We have already seen, in the chapter on Syllabication, that the changes in the forms of words, and in the situation of the accent, which take place during inflection, produce corresponding changes among the vowels. All vowels, however, are not so affected; and hence their division into *mutable* and *immutable*. We shall now proceed to show what vowels are immutable, and when and into what those which are mutable are to be changed; also what vowels are to be rejected, and on what occasions the addition of a new vowel takes place.

I. COMMUTATION.

Long Vowels.

§ 100. 1. The long vowels have each the same quantity, and this they retain unvaried, i. e. Kamets is equal in length to Tsere, Tsere to Hhirik Gadhol, &c. ; and again, Kamets is always long *a*, whether followed by a quiescent or not, and so of the rest. But by this latter circumstance of a following quiescent, the mutability of the long vowels is affected, although not their quantity ; for, as a general rule, no vowel in which its homogeneous semi-vowel rests is susceptible of rejection or mutation, either of which would necessitate the rejection of the quiescent letter also, e. g. the vowels אָ, יָ, וָ, in the words ראשׁ, היכל, שׂיר, קול, סֵם. Of two of these vowels, viz. Hhirik Gadhol and Shurek, the quiescent forms an indispensable part ; consequently they are in all cases immutable.*

2. The remaining vowels, Kamets, Tsere, and Hholem, may and very often do appear without their respective quiescents ; and whenever this is the case, they may be changed or rejected as follows.

§ 101. 1. *a*. A mutable Kamets when changed is generally converted into its corresponding short vowel (ֿ), e. g. מֶשֶׁן, דֶּבֶר, יָד, constr. מֶשֶׁן, דֶּבֶר, יָד. *b*. Sometimes into the short vowel of its first modification *e*, viz. (ֿ), especially when followed by a guttural with (ֿ), in order to form a more distinctly separate syllable, either in the beginning of a word, e. g. אָחִיר for אֶחִיר, אָחַת for אֶחַת, הָאָרֶץ for הֶאָרֶץ, הָהָרִים for הֶהָרִים ; in the middle of a word, e. g. הַסֵּהָרָה Num. 8 : 7. for הֶסֶהָרָה ; הַנְּחֻמָּתִי Ezek. 5 : 13. for הֶנְחֻמָּתִי ; or in the first of two words connected by Makkeph or a conjunctive accent, e. g. מִדְּהַלָּךְ Ps. 89 : 38. for מִדְּהַלָּךְ, מִדְּהַלָּךְ Gen. 4 : 10. for מִדְּהַלָּךְ. Occasionally the first (ֿ) remains, and the second is changed into (ֿ), e. g.

* A few exceptions require to be stated. As the occurrence of (ֿ) for (ֿ), e. g. גָּבֹל for גָּבֹל, זָבֹל for זָבֹל, כָּבֵשָׁה for כָּבֵשָׁה, which are to be regarded as mere orthographical variations ; for the (ֿ) is here equivalent to, and supplies the place of (ֿ). An exception to the immutability of ֿ is found in the Hiph'il species of verbs, where the preterite rejects this vowel altogether, e. g. הִקְטִיל, הִקְטִילָה, &c. ; and the future and imperative change it into its equivalent (ֿ), e. g. הִקְטִיל for הִקְטִיל, הִקְטִילָה for הִקְטִילָה. Sometimes we find (ֿ) irregularly written for ֿ, e. g. הִזְיִנִים for הִזְיִנִים, גִּדְלִים for גִּדְלִים, and consequently it is to be considered long. And in the future of verbs עָלָה when taking ֿ conversive, the vowel (ֿ) is shortened into (ֿ), e. g. וְעָלָה (from the apoc. עָלָה) for וְעָלָה.

רָעַד for רָעַד. Very seldom this change takes place when (ֿ) is not immediately followed either by a guttural or another (ֿ), e. g. אֶכְלָה Ex. 33 : 3. for אֶכְלָה, יִדְכֶם for יִדְכֶם from יָד; also in the construct of the following four nouns, כָּתָב, גָּזַל, גָּדַר, constr. כָּתָב, גָּזַל, גָּדַר; and likewise in fem. nouns receiving the affirmative תִּי, e. g. מִלְחָמָה, מִלְחָמָה, constr. מִלְחָמָה, מִלְחָמָה. c. Very rarely, and rather as an exception, (ֿ) is changed into (ֿ), e. g. דְּמַכֶּם for דְּמַכֶּם from דָּם.

2. *a.* Tsere, the medium between *a* and *i*, is commonly shortened into its corresponding (ֿ), e. g. יִשָּׁב, יִשָּׁב; בֵּן, בֵּן; יִשָּׁב, יִשָּׁב; *b.* very often, however, into its modification (ֿ), especially when followed by Daghesth forte, e. g. אָמִי, אָמִי; לְבָרִית, לְבָרִית; or by a syllabic suffix which takes the accent, e. g. בֵּן, בֵּן; פָּרֵשׁ, פָּרֵשׁ; Is. 1 : 15.; מְקַדְּשֶׁכֶּם, מְקַדְּשֶׁכֶּם Lev. 20 : 8.; *c.* and, occasionally, though seldom, into its other modification (ֿ), e. g. מְרַבֵּץ, מְרַבֵּץ; מְשַׁאֵת, מְשַׁאֵת; מְשַׁבֵּר, מְשַׁבֵּר, constr. מְשַׁבֵּר, מְשַׁבֵּר.

3. *a.* Hholem generally changes into its corresponding short o (ֿ), e. g. כָּל, כָּל; בָּקָר, בָּקָר; שְׁמִיר, שְׁמִיר; אֶכְלָה, אֶכְלָה; *b.* and often into its modification (ֿ), especially when followed by Daghesth forte, e. g. חָקִים, חָקִים; עֵז, עֵז.

Short Vowels.

§ 102. The short vowels (ֿ), (ֿ), (ֿ), (ֿ), and (ֿ), although agreeing in one respect, viz. in a strong tendency to form a mixed syllable, yet differ somewhat in quantity; and hence this tendency does not exist in all of them to an equal degree: some being so short as absolutely to require a following vowelless or daghesthed letter, while others approach nearer to the nature of a long vowel, and consequently have in some cases the power of forming a simple syllable.

1. *a.* The shortest vowel of all is (ֿ), and this, on account of the acuteness of its sound, must necessarily make a mixed syllable, e. g. נִקְטֵל, נִקְטֵל: and *vice versa*, a vowelless or daghesthed letter is preceded by this vowel in preference to any other; hence, when two Sh'was concur in the beginning of a word, the first is generally changed into (ֿ), as the shortest of the vowels, and therefore the nearest to Sh'wa, e. g. inf. לְשִׁמֹּר for לְשִׁמֹּר, imp. קִטְלוּ for קִטְלוּ, Niph. נִקְטֵל for נִקְטֵל.* *b.* Monosyllables, with (ֿ), which on receiv-

* Unless the second letter is a guttural, which cannot conclude a perfect mixed syllable (§ 84. 2.), when (ֿ) becomes changed into its longer modifica-

ing an assyllabic augment take Daghesch forte in the last letter of the root, change (.) into (.), in order that the Daghesch forte may be fully expressed, e. g. אָמַר, אָמַרְתָּ; לָבַד, לָבַדְתָּ; and sometimes (.) also is irregularly shortened into (.), e. g. בָּחַד, בָּחַדְתָּ; צָדַד, צָדַדְתָּ; חָחַד, חָחַדְתָּ; חָלַד, חָלַדְתָּ. c. On the other hand, (.) occurring in a situation where it is not followed either by a vowelless letter or by Daghesch forte, becomes lengthened into (.), e. g. הָקִים for הִקְיָם, הִעָמַד for הִעָמְדָּה;* but (.) is not lengthened into ׀, as this would require the insertion of the letter ׀.†

2. a. The longest among the short vowels is the diphthongal (.) (§ 10. 3.), which accordingly is the most capable of forming a simple syllable, and remains unchanged when followed by a quiescent ה or ׀, e. g. הִגְלִיחַ, הִגְלִיחָה; הִגְלִיחָה, הִגְלִיחָה. b. When (.) is to be lengthened, it is not in general changed into its corresponding (.), but rather into its modification, the first and simplest long vowel (.) e. g. אָרַץ for אֶרֶץ, מֶלֶךְ for מֶלֶךְ, מִלְכִּים for מִלְכִּים. c. Occasionally it is lengthened into (.), e. g. שָׁדָה, constr. שָׁדָה; fut. שָׁדָה, imp. שָׁדָה. d. On the insertion of Daghesch forte in the following consonant, it is sometimes further shortened into (.), e. g. אָמַתָּה, אָמַתָּה; כָּרְמֶל, כָּרְמֶל.

3. The three remaining short vowels are of intermediate length. a. The most usual change of (.) is into its corresponding long vowel (.), e. g. מָצָא for מָצָא, מָצָא plur. הָרִים. b. In a few cases it is shortened into (.), e. g. מִשְׁבֵּר, constr. מִשְׁבֵּר, and thus also מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִפְתָּח, constr. מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִפְתָּח.

4. Kamets Hhatuph is for the most part lengthened into Hholem, though this is not of frequent occurrence, e. g. קָלַל, קָלַל; יָקָם, יָקָם.

5. a. Kibbuts is generally lengthened into Hholem, according to § 84. 3., e. g. בָּרַךְ for בָּרַךְ. b. The change into Shurek, which requires the insertion of the letter ׀, rarely takes place, e. g. הִסְבֵּב for הִסְבֵּב, מִסְבֵּב for מִסְבֵּב; הִקְנֵם for הִקְנֵם, מִקְנֵם for מִקְנֵם.

tion (.), e. g. Niph. of verbs גָּמַד גָּמַד, Hiph. הִגְמַד הִגְמַד, or if the guttural has already compound Sh'wa, into its corresponding short vowel, e. g. inf. גָּמַד, fut. גָּמַד, גָּמַד, also גָּמַד, גָּמַד.

* Except before א, where it sounds like long i, e. g. נָאֵץ for נָאֵץ; and before ח, where it still makes a mixed syllable (§ 85. 3.), e. g. נָחַם for נָחַם, רָחַם for רָחַם.

† We find, however, a few instances where, after the lengthening of (.) into (.), a ׀ is inserted, as mater lectionis e. g. הִרְעִיחוּ Ex. 25: 31, מִיָּאֵחַ Is. 44: 24.

II. REJECTION.

§ 103. The same vowels which are subject to changes, from the causes above mentioned are also liable to be rejected when the laws of inflection require it. The only exception is formed by the short vowels preceding a letter with Sh'wa quiescent or Daghesh, and consequently making a mixed syllable, e. g. קָטַלְתָּ, מָזַמְרָה; אָתָּה, גָּבוֹר. Some of these vowels may be lengthened by means of a pause-accent, but never rejected; since they must always remain to express the following consonant.

Rejection takes place in the cases and in the modes as follows:

1. When a dissyllable whose penult is a simple syllable is increased at the end by a syllable taking the accent, the first vowel is rejected, in order that the accent may not be preceded by more than one vowel, according to § 64, e. g. דְּבַרְתָּ, דְּבַרְתָּ; שָׁנָה, שָׁנָה; שְׁנָה, שְׁנָה.

2. *a.* When a dissyllable receives at the end an assyllabic augment, the second vowel, which is thereby deprived of its following consonant, is rejected, e. g. קָטַלְתָּ, קָטַלְתָּ; קָטַלְתָּ, קָטַלְתָּ; קָטַלְתָּ, קָטַלְתָּ; קָטַלְתָּ, קָטַלְתָּ. The reason of this rejection lies in the genius of the language, the antique simplicity of whose character is opposed to a too great softening of the pronunciation by means of medial vowels; whence the addition of a syllable, either at the beginning or end of a word, is compensated when practicable by the rejection of a vowel in its midst. *b.* To the same cause may be ascribed the formation of a mixed and simple syllable in preference to two successive simple syllables in the inflection of both nouns and verbs; so that when the first vowel of a dissyllable is rejected on the reception of a final augment, the second vowel is shifted back to the first consonant, and shortened, e. g. מָלַךְ, with suff. מָלַךְ for מָלַךְ; קָטַלְתָּ, with suff. קָטַלְתָּ for קָטַלְתָּ.

3. For a reason similar to the above, whenever a dissyllabic noun is connected in the construct state with that which follows, its first vowel, unless immutable, is rejected; for, as the union thus effected is so intimate that both words may be regarded as forming but one compound term, the voice hastens onwards, to arrive at its termination, in like manner as on the addition of a single syllable, e. g. דְּבַרְתָּ, which in construction loses its first vowel, thus דְּבַרְתָּ = דְּבַרְתָּ.

4. *a.* This rejection of the penultimate vowel of dissyllables takes place not only when the consonant to which it is attached commences

the word, but likewise when it is preceded by another with Sh'wa mobile, as דְּבָרִים; so that after the rejection has taken place, there is a concurrence of two Sh'was at the beginning of a word, which, being in Hebrew utterly inadmissible (§ 15), gives rise to *the formation of a new syllable*, by changing the first () into either (), (), or (), e. g. דְּבָרִים, constr. דְּבָרִי for דְּבָרִי; מְלָכִים, constr. מְלָכִי for מְלָכִי; חֲלָקִים constr. חֲלָקִי for חֲלָקִי; in sing. fem. constr. also, e. g. צִדְקָה, constr. צִדְקָתִי for צִדְקָתִי; נִצְרָה, constr. נִצְרָתִי; עֲנָה, constr. עֲנָתִי.

III. ADDITION.

§ 104. 1. *a.* The formation of new initial syllables takes place not only in the construct state; but in all cases where two Sh'was concur in the beginning of a word, the first must be changed into a vowel, and generally into the shortest (), e. g. וְקָטַל, which then becomes וְקָטַל, and by § 92. 4. וְקָטַל; Niph. וְקָטַל becomes וְקָטַל; וְיָהִי with ו conjunctive וְיָהִי for וְיָהִי; לָמַד with prep. ל prefixed לָמַד for לָמַד; דְּבָרִי with כּ pref. כּדְּבָרִי for כּדְּבָרִי.

b. A new syllable arises also upon a simple immediately preceding a compound Sh'wa, which are completely equal in this respect: the vowel chosen to precede the guttural being always that of the compound Sh'wa, e. g. וְעָמַד for וְעָמַד, וְעָמַד for וְעָמַד, וְחָלַל for וְחָלַל.

c. And also in the middle of a word, when a compound precedes a simple Sh'wa; for, as a compound Sh'wa is always mobile, there would otherwise be two concurrent Sh'was in the beginning of a syllable, which is against the rule § 15.; to avoid which, the Sh'wa of the compound is dropped, and its vowel alone retained, e. g. וְעָמַד for וְעָמַד, וְעָמַד for וְעָמַד.

2. *a.* The Hebrew language chiefly differs from the Chaldee, whose structure represents the older form of the Shemitish tongues, by a more perfect development and a greater degree of attention to the laws of euphony; one effect of which has been the insertion of additional vowels for the purpose of facilitating and softening the pronunciation of the language. For instance, the root of a trilateral verb, which in Chaldee has but a single vowel, thus קָטַל, is in Hebrew converted into a dissyllable by the addition of a vowel to the first radical, thus קָטַל. To the same cause is to be ascribed the fact that in the fut. Kal. and pret. Niph. of עָלַ and עָלַ verbs the pronominal preformatives take () instead of (), e. g. יָקִים, יָקִים; יָסֵב, יָסֵב.

b. In these verbs also when the regular mode of inflection would interfere with the euphonic rules of the language, a new syllable is added, to avoid such interference. Thus in עָרַ verbs, to prevent the formation of a mixed syllable containing a long vowel in the middle of the word, we find the long vowels (ִי) and (ֵי), the two modifications of (ֶי), inserted, the one in the preterite and the other in the future, e. g. נִקְרַמְתָּ for נִקְרַמְתָּה, נִקְרַמְיָה for נִקְרַמְיָה. The same is the case in עָרַ verbs, where the last radical has Daghesh forte with Sh'wa, and would consequently be joined to the pronominal affirmative in the same syllable, e. g. סָבַרְתָּ for סָבַרְתָּה, תִּסְבַּרְתָּה for תִּסְבַּרְתָּה.

Vowel Changes produced by the Pause-Accents.

§ 105. Another species of vowel change is that produced by the pause-accents, viz. the two Emperors Cilluk and 'Athnahh, and occasionally some of the other disjunctives, when employed in the same manner as these two. The influence of these accents on the syllabication is entirely different from that exerted by any of the rest; accordingly, in order to illustrate it, we have first to ascertain and state, in what respect they differ.

§ 106. All the disjunctive accents have the power of prolonging the quantity of the vowel on which they are placed; but the pause-accents far exceed the others in this respect. If then we say that the ordinary accents add the quantity of a short vowel to the one to which they are annexed, we may with propriety consider the pause-accents as each equivalent in length to one long or two short vowels. If this be granted, the following axioms will result.

1. A short vowel with a pause-accent is equivalent to a long vowel with another accent, or to *one* long vowel *and a half*; while a short vowel with another accent would be but equal to *one* long vowel without an accent.

2. A long vowel with a pause-accent is equivalent to *two* long vowels; and with another accent, to *one and a half*.

3. A Sh'wa, which has no quantity of itself, when accompanied by a pause-accent is of course equal to *one* long vowel.

§ 107. From the above statement it will be at once perceived that as these accents differ so essentially from the rest in quantity, their effect on the syllabication must also be very dissimilar. Thus, for instance, when one of them accompanies a short vowel, it does not merely extend the quantity of such vowel to that of a long one, and

thereby render it capable of forming a simple syllable (see § 55. 2.), but it effects something more; and thence,

1. A pause-accent changes a short vowel into a long one, viz. (_) into (_), e. g. מִים for מִים, בֵּית for בֵּית, קָטַל for קָטַל, אָכַל for אָכַל, יָרָח for יָרָח; and (_) generally into (_), of which it is the modification, instead of its corresponding (_), e. g. אָרַץ for אָרַץ, מֶלֶךְ for מֶלֶךְ.

2. When accompanying a letter with Sh'wa which has taken the place of a long vowel in consequence of an added final syllable (§ 103. 2.), the pause-accent causes the rejected vowel to be restored, e. g. קָטַל for קָטַל, מֶלֶךְ for מֶלֶךְ, יָרָח for יָרָח. The same restoration takes place even when the accent is a postpositive, and not placed upon the tone-syllable, e. g. הַשְׁמֵרָה Lev. 19:19.

3. When a pause-accent is annexed to a Sh'wa which has not arisen from a rejected vowel, the letter bearing it takes, in contradistinction to such cases as the preceding, the longest of the short vowels, (_), both in the middle of words, e. g. בֵּיתָהּ for בֵּיתָהּ, אֲוִתָּהּ for אֲוִתָּהּ, וַיִּהְיֶה for וַיִּהְיֶה; and at the beginning, e. g. כָּלִי for כָּלִי, מָרִי for מָרִי, שָׁכֶם for שָׁכֶם.

4. A pause-accent accompanying a letter with compound Sh'wa causes it to take the corresponding long vowel, e. g. אָנִי for אָנִי, חָצִיר for חָצִיר, 1 Kings 10:7. עָנִי for עָנִי.

§ 108. The above are the changes produced by a pause-accent annexed to a short vowel or Sh'wa. That which it effects when joined to a long vowel making a mixed syllable, would appear at first sight to be regulated on an entirely different principle; for instead of further lengthening such vowel, it changes it into a short one, viz. (_) into (_), e. g. הָשֵׁב Is. 42:22. for הָשֵׁב, הָפֵר Gen. 17:14. for הָפֵר, הָחַז Is. 18:5. for הָחַז; and (_) the longest of the short vowels is further shortened into (_), e. g. הָיָלָה Job 27:21. for הָיָלָה, הָיָלָה Job 19:20. for הָיָלָה, הָיָסָב Job 40:32. for הָיָסָב. But inexplicable as this phenomenon has hitherto been considered, it may still be referred to the power possessed by these accents, of adding the quantity of a long vowel to the one to which they are annexed. For we have seen (§ 106. 1.) that a pause-accent added to a short vowel makes it equivalent to *one* long vowel *and a half*, or to a long vowel accompanied by an ordinary accent, and thus enables it to form a mixed syllable; while a pause-accent extends the quantity of one long vowel to that of *two*, and leaves it as incapable of forming a mixed syllable as it was before; for long vowels require by nature to *end* a syllable, and not

be lost in a following vowelless consonant (§ 16. a.). Now, may we not draw hence the conclusion, that a long vowel accompanied by a pause-accent is changed into a short one in consequence of its making a mixed syllable? If so, we see the reason why the long vowel (ֹ) is changed in the examples above given into the short simple vowel (ִ), of which it is the modification.

§ 109. 1. Another peculiarity of the pause-accents consists in their position. Although the accents in general, as we have shown (§ 55. 4.), prefer to be placed on the ultimate, the pause-accents always when practicable accompany the penult; in order that the elevation in tone of the syllable on which they are situated may be made more evident by means of the contrast with a following unaccented syllable. And thus, not only does the tone-syllable of a word regularly accented *Miḥel* retain its position on receiving a pause-accent, but also one usually on the ultimate is often shifted to the penult, e. g. אֲנִיכִי for אֲנִיכִי, אֲחִי for אֲחִי, עֲתִיד for עֲתִיד.

2. A pause-accent prefers to be preceded as well as followed by a vowel; and hence a preceding (ִ) is sometimes replaced by a vowel which had been rejected (see § 107. 2.), e. g. הַזִּכְרוֹן Lev. 19: 5. for הַזִּכְרוֹן, so הַשְׁמִיעֶיךָ Deut. 1: 17. 18: 15., יִעֲרֹךְ Is. 7: 25.

Synopsis of Vowel Changes.

Long Vowels.

Immutable, א and ױ.

<i>Mutable</i> ,	ā	shortened into	{	ā generally.	Ex.	אֶ	אֵ
				ē often.		אֶ	אֵ
	ē	“	into	ī rarely.		אֶ	אֵ
				ē generally.		אֶ	אֵ
				ī often.		אֶ	אֵ
				ā rarely.		אֶ	אֵ
	ō	“	into	ō generally.		אֶ	אֵ
				ū often.		אֶ	אֵ

Short Vowels.

Immutable, all forming a mixed syllable, without a pause-accent.

<i>Mutable</i> ,	ā	{	lengthened into	ā generally.	Ex.	אֶ	אֵ
			shortened into	ī seldom.		אֶ	אֵ
	ē	{	lengthened into	ā generally.		אֶ	אֵ
				ē seldom.		אֶ	אֵ
	ī	“	into	ē generally.		אֶ	אֵ
	ō	“	into	ō seldom.		אֶ	אֵ
	ū	{	into	ō generally.		אֶ	אֵ
				ū seldom.		אֶ	אֵ

BOOK SECOND.

ETYMOLOGY.

CHAPTER I.

FORMATION OF WORDS.

§ 110. ALL language consists of *articulate sounds*, produced by the action of the organs of speech; these are formed into combinations of different lengths called *words*, each expressing an idea either of existence or action, or some relation of these ideas to one another; and words, again, are combined into *sentences*, containing one or more propositions. Of the elements of speech, as regards the Hebrew language, we have already spoken in the first book. We have now to investigate the laws which regulate their formation into words.

§ 111. The materials of which every language is constructed, are comprised in a certain number of primitive words, each of which expresses some simple idea; and from these are derived, in a variety of ways, all the terms denoting the different modifications and combinations of such ideas, viz. by changing one or more of their consonants or vowels, or by making additions to them either at the beginning or end. These primary words are technically called *roots*, as constituting the sources from which all the rest may be said to spring.

§ 112. As applied to the Hebrew language, the term *root*, or primary word, may be considered as bearing two different acceptations. 1st. It is used to designate all words originally formed to express simple ideas, and from which other words are derived, to denote the several modifications of these ideas. 2dly. It is applied to the letters which express the fundamental idea of a word, in contradistinction to those added in the course of grammatical inflection and formation. And in

this sense a word or combination of letters may be called a *root*, which in the former point of view is a derivative. The ascertaining of the former kind of root is more especially the business of the lexicographer, while the grammarian's chief concern is with the latter.

§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number: in which respect they differ essentially from those of the Shemitish family, whose roots, for the most part verbs, consist as a general rule of three consonants, originally formed into a monosyllable by the aid of the simplest vowel *a*, which, to facilitate the pronunciation, was given to the second letter; and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both beginning and ending with a vowelless consonant, e. g. קָטַל *to kill*, מָלַךְ *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and in consequence a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus קָטַל, מָלַךְ (see § 104). We may remark in passing, that the more polished Arabic went further still, in giving a vowel also to the final consonant, e. g. مَلَكَ, قَتَلَ; while in the rougher Aramaic dialects the original pronunciation was retained, e. g. Chald. קָטַל, מָלַךְ, Syr. مَلِكٌ, قَتَلَ.

§ 114. Another distinguishing trait of the Hebrew, as well as of the whole family of languages to which it belongs, is the constant endeavour to preserve the original length of words, even in the formation of derivatives. This formation is accomplished for the most part by merely changing the accompanying vowels, e. g. קָטַל *to kill*, קָטַל *kill*, קָטַל *killer*, קָטַל *slaughter*; מָלַךְ *to reign*; מָלַךְ *reigning*, מָלַךְ *regent*, מָלַךְ *king*. In the European languages, on the contrary, the same purpose is effected by means of external additions to the length of words, e. g. μαθῆω (μανθάνω), μάθησις, μαθών, μαθητής, μαθητός, μαθητεία, μαθητρία, μαθητεύω, μαθητιάω, μάθημα, μαθήματα, μαθηματικός; do, dare, dator, datio, dativus, datarius, deditio, donum, donatio, donabilis, donarium, donativum; love, loving, lover, beloved, loveable, lovely, loveliness. And hence, the vowels play a much more important part in Oriental than in Occidental etymology.

§ 115. The majority of Hebrew primitives, as we have stated above, consist of three consonants. Besides these there are a considerable number composed of only two, but which were afterwards formed into trilaterals according to the analogy of the language, by the reduplication of one of the existing radicals, or the insertion or addition of a new one. Such roots as far as regards their fundamental meaning, which is fully expressed by the two original letters, are *biliteral*; while in a grammatical point of view they are *trilateral* (§ 112). Thus the several cognate ideas *to bind*, *press together*, *heap up*, *restrain*, *guard* (*besiege*), are expressed by the verbs *צָרַר*, *צָרַר*, *אַצַּר*, *עָצַר*, *רָצַר*, *נָצַר*; *רָסַר*, *אָסַר*; but the simple idea of *compression*, which runs through them all, is denoted by the two constant radicals *צָר* = *סָר*; the modifications of this idea being distinguished from one another by the different modes adopted in forming the original biliteral into trilateral words, viz. by repeating the last letter, inserting the semi-vowel *ו*,* or prefixing one of the semi-vowels *אֵ* or the liquid *נ*. In like manner are formed the two closely related classes of verbs *דָּחַק*, *דָּחַק*, *דָּחַק*, *דָּחַק* *to push down*, and *דָּבַק*, *דָּבַק*, *דָּבַק* *to beat down*, from the cognate biliterals *דָּח* and *דָּב*. A remarkable example of this formation of trilaterals is found in the proper noun *בָּבֶל* *Babel* and the verb *בָּלַל* *to confound*, whose connection (see Gen. 11 : 9.) cannot easily be accounted for on any other principle, than their derivation from a common biliteral root *בָּל*, of which the first letter is reduplicated in the noun, and the second in the verb.

Again, we not unfrequently meet with a number of secondary roots, having the same or very nearly the same signification, and consisting of three perfect letters, two of which are either the same, or of the same organs, in all of them: thus from the root *קָץ* = *חָץ* = *גָּז* expressing the idea *to cut*, we have the variously formed trilaterals *קָצַץ*, *חָצַץ*, *גָּזַץ*; *קָצַע*, *חָצַע*, *גָּזַע*; *קָצַר*, *חָצַר*, *גָּזַר*; *קָצַב*, *חָצַב*, *גָּזַב*; *קָצַץ*, *חָצַץ*, *גָּזַץ*; *קָצַר*, *חָצַר*, *גָּזַר*; *קָצַר*, *חָצַר*, *גָּזַר*, all denoting modifications of the same simple idea. Examples of this kind are to be found in abundance in the "Lexicon Manuale" of Professor Gesenius, and in the Author's "Hebrew and Chaldee Concordance."

§ 116. In addition to the primitive biliterals, which are formed in the different modes above described into secondary trilateral roots, both in order to keep up the analogy of the language, and to express with con-

* There are also some instances in which the insertion of the liquid *ל* is equivalent to that of *ו*, e. g. *אָלַץ* = *אָלַץ* *to press*, *עָלַךְ* = *עָלַךְ* *to be darkened*.

ciseness the several modifications of the same idea, there are some which have retained their original length, as for instance the following titles of relationship, אב *father*, אם* *mother*, בן *son*, אח *brother*.

§ 117. The reason why such and such sounds have been employed to express certain ideas, it is not always easy to determine, except in the case of onomatopoees. To this class belong evidently the Hebrew biliteral roots קר = גר = קר = גר given above, and which are found to exist in a more or less modified form throughout the European as well as the Oriental tongues. Besides biliteral onomatopoees, we meet also with trilaterals diffused to an equal extent; thus in a great number of languages we find the three hard consonants BRK with their cognates expressing the idea *to break*, and which form a palpable imitation of the sound attending the fracture of any solid substance. The

* These two words were held by Simonis, with the lexicographers who preceded him, to be derivatives from the verb אָבַח and the factitious root אָמַח; an opinion originating doubtless in the forms which they assume in the course of inflection. These etymologies have however been very properly rejected by Gesenius, who considers the words for whose origin they are intended to account, as mere imitations of the first articulate sounds produced by a young child in calling to the objects of its affections, and which sounds, from the yet imperfect state of its organs of speech, are of necessity *labials*. In order to prove the truth of this theory, we have only to make the comparison between these and the corresponding words in other languages. And no one, we think, can fail of being convinced, that the striking uniformity found to prevail in this particular, through not only the Shemitish languages, but also those of the Indo-European family, can be produced only by some cause existing in nature. The chief distinction between these two classes of languages in respect to the words under consideration, will be found to consist in the fact, that in the former they are produced by closing the lips, thus *ab* (*ap*), *am*; and in the latter by opening them, thus *pa* (*ba*, *fa*), *ma*. These simple sounds we find employed either in their nude form or with a variable termination. Thus in Sanscrit we have the roots *pā*, *father*, *mā*, *mother*, or with the addition of the suffix *tri* = Gr. *τηρ*, Lat. *tor*, *pītri*, nom. *pita*; and *mātri*, nom. *mata*.* In Bengalee, *bā*, *mā*, the reduplication *baba* (or *bapa*), and with the suffix, omitting the *r*, as in the Sanscr. nominatives *bita* and *mata*. In Russian also the *r* is dropped, thus *batya*, *mat'* (also *baba*, an *old woman*, the same onomatopoe differently applied. Comp. Eng. *baby*, Fr. *poupée*). In Persian, Greek, and Latin with its descendants, the full form of the suffix is retained; thus, Pers. پدر *padar*, مادر *mādar*; Gr. πατήρ, μήτηρ; Lat. *pater*, *mater*; Span. and Ital. *padre*, *madre*; Fr. (in which

* We by no means agree to the opinion of Prof. Bopp, who maintains that these nouns are derived from the roots *PA*, to preserve, and *NIRMA*, to make, form (Krit. Gram. d. Sanskr. Sprache, note to p. 64.); for we consider the true state of the case to be the direct reverse, viz. that the nouns are onomatopoees, and that from these the verbs are derived.

following examples may suffice: Heb. פָּרַח, פָּרַח, פָּרַח, פָּרַח (§ 73. e.); Arab. فَرَحَ, فَرَحَ, فَرَحَ, فَرَحَ; Syr. فَرحَ, فَرحَ; Sanscr. *pra*, *baraha*; Gr. βαράω, βαράσσω; Lat. *fra(n)go* (*fregi*, *fractum*), Icel. *braken*, Goth. *brickan*, Germ. *brechen*, Fr. *briser* (*brèche*), Eng. *break*.

§ 118. 1. The retention of the triliteral form of words, although a prevailing feature of the Hebrew, was still not exclusively observed. For we find, notwithstanding, some nouns which are derived from verbal roots by the addition of one or more letters: thus from אָכַל *to eat*, besides אָכַל *eating*, אָכַל *eater*, &c., we have אֹכֵלֶת *food*, מֵאֲכֵל *fuel*, מֵאֲכֵלֶת *a knife*; so too from פָּתַח *to open*, besides פֶּתַח *a door*, פֶּתַח *insight*, we have פְּתִיחָה *a drawn sword*, מִפְתָּח *an opening*, מִפְתָּח *a key*.

2. Again, there are words of four letters formed by the reduplication of a biliteral, e. g. כֶּדֶד *ruby*, קֶדֶד *crown of the head*, קֶלֶקֶל *mean* (victuals): and words of five letters formed by repeating the last two

the lingual is dropped) *père, mère*. The Portuguese approaches nearer the simple form, thus *pay, may*. In the Teutonic languages the *b* is exchanged for the softer labials *f* and *v*, e. g. Germ. *vater, mutter*; Sax. *fæder, modor*; Eng. *father, mother*.

The Shemitish languages express both labials by means of a preceding vowel, e. g. Heb. and Chald. אָב, אִם (*maid-servant*); Syr. اَبو, اَمو; Eth. ኃበ *eb*, ኃሞ *am*; Arab. أَب, اُم; comp. Hung. *apa*, Lat. *avus*.

For the sake of perspicuity, we will give the whole at one view.

Shemitish.	Heb.	abh	em			
	Chald.	id.	id.			
	Syr.	abo	amo			
	Eth.	eb	am			
	Arab.	ab	omm			
Indo-European.	Sanscr.	pa	pitri	ma	matri	
	Beng.	ba	bita	ma	mata	baba (bapa)
	Russ.		batya		mat'	
	Pers.		padar		madar	baba
	Gr.		pater		mater	pappos
	Lat.		id.		id.	pappus
	Span.		padre		madre	id.
	Port.	pay		may		
	Fr.		père		mère	papa
	Germ.		vater		mutter	id.
	Sax.		fæder		modor	mama
	Eng.	pa	father	ma	mother	id.
						mamma

of a trilateral root, e. g. פָּתַלְתָּל, הִפְכֵּכְךָ *crooked*, שְׁחֹרְחֹר *blackish*; by inserting or affixing a liquid, e. g. זָלַעַה = זָעָה *to be angry*, שְׁרַבֵּט = שֵׁבֶט *sceptre*; נָרַזַן *an axe*, from נָרַז *to split*; כֶּרְמֶל *garden*, from כָּרַם *vineyard*.

3. A few words are to be met with formed of two others, each retaining its own meaning in the compound, e. g. הַצְרַמְוֹת *court of death*, צִלְמִוֹת *shadow of death*; and others in which the two meanings are as it were fused together to form a new one, e. g. צְפַרְדֵּעַ *frog*, from צָפַר *to leap*, and רָדַע *marsh*; שְׁלֵהָבַת *flame*, from אֵשׁ *fire*, and לָהֶבַת *flame*.

GRAMMATICAL STRUCTURE.

§ 119. By the term Grammatical Structure is intended the mode of exhibiting the relations which words denoting actions or existences bear to one another, according to the genius of each particular language. This is in general effected either by means of separate words called *particles*; or by *external* changes in the original words themselves, i. e. the addition of certain letters to the beginning or end; or by *internal* changes in the vowels or consonants of these words. In the Hebrew, these different methods are all alternately employed. 1st. Relations are denoted by means of particles, constituting separate words, and derived mostly from nominal or verbal roots, as אֵל, מֵן, אֵל, &c. 2dly. By means of additions to the beginning, consisting of a mere preformative letter or syllable, e. g. הַתְקַשֵּׁל, הַקְטֵל, נִקְטַל, קָטַל : or of a fragment of a verb, noun, or pronoun; as for instance, the article and interrogative ה, הַ conjunctive and conversive, &c.; the inseparable prepositions ב, כ, ל, &c.; the pronominal prefixes of verbs, e. g. הַקְטֵל, הַקְטַל, &c. 3dly. By additions to the end, viz. the fragments of the personal pronouns affixed to verbs or nouns, e. g. קָטַלְתָּ, קָטַלְתִּי, קָטַלְתָּ; or the plural terminations of nouns, e. g. קָטַלְתֶּם, קָטַלְתִּי. 4thly. By internal changes, generally of the vowels, e. g. קָטַל, קָטַל, קָטַל; קָטַל, קָטַל; קָטַל, קָטַל. All these we shall now discuss at length, beginning with the Personal Pronouns.

CHAPTER II.

PERSONAL PRONOUNS.

§ 120. IN Hebrew, as in other languages, there is a class of words employed to designate existences by their relative position with regard to the discourse ; and these words may be used instead of the specific names of the objects alluded to, whenever such objects are present or have been previously mentioned by their appropriate appellations, so that no ambiguity can arise. On this account they have been called *pronouns* (Lat. *pronomina*, *for-names*): and as grammarians looked upon the persons or things mentioned in discourse as playing different parts or characters, according to their position as respects the act of speaking, they applied to the class of words especially intended to mark such relation, the epithet of *personal* (from Lat. *persona*, *a character, part*).

§ 121. Of these parts or persons there are three : the first is used to represent the speaker ; the second, the party addressed ; and the third, an object which is in neither one nor the other of these predicaments.* In Hebrew there are not only separate pronouns for the first, second, and third persons, both singular and plural ; but, while the first person of either number is used indiscriminately to denote both genders, the second and third persons, singular and plural, have separate terms for masculine and feminine, making thus five in each number.

§ 122. The Hebrew *Personal Pronouns* (כְּנִיּוֹת הַנְּכִיּוֹת), when used as independent words, consist originally of at least three letters each, according to the general analogy of the language. Of these letters, however, there is one principal one, which designates the person intended ; while the remainder are mere euphonic additions for the purpose of making up a word, and are dropped whenever the pronoun is connected either with a verb or noun, as being no longer required. Those which form an entire word of themselves are called *Separable Pronouns* (כְּנִיּוֹת נִסְתָּדֵד), from their being used only when standing alone. The fragmentary pronouns, or suffixes, are called *Inseparable Pronouns* (כְּנִיּוֹת נִסְתָּדֵד), as they never appear unless in connection with a verb, noun, or particle.

* See Harris's *Hermes*, b. 5. c. 1.

§ 123. The *Separable Pronouns* are as follows.

Singular.

First pers. com. אֲנִי or אֲנֹכִי. One or the other of these full forms of the first pers. is used indifferently whenever the pronoun constitutes a word by itself. Of the letters composing them, א is the principal consonant, and ה the principal vowel, which are all that is retained of the pronoun of this person when affixed in the accusative to a verb, e. g. קָטַל *he killed*, קָטַלְנִי *he killed me*. When added in the genitive case to a noun, ה alone is preserved, e. g. קוֹל אֲנִי *a voice*, קוֹלִי *the voice of me, or my voice*.

Sec. pers. masc. אַתָּה. The principal element of the second pers. is ת; and this letter—*th* or *t*—is the radical consonant of the sec. pers. sing. in most languages, though accompanied by different vowels, e. g. Gr. σὺ (Dor. τύ), Lat. *tu*, Eng. *thou*, Welsh *ti*, &c. The א in the beginning and ה at the end, are to be considered as mere serviles, whose use is to aid in forming a full word. When, therefore, the pron. of the sec. pers. m. sing. is to be affixed to a verb, the letter ת alone is employed; thus קָטַלְתָּ, which, however, does not mean *he has killed thee* (m.), but *thou* (m.) *hast killed*. Consequently for the accusative of this pronoun it was necessary to employ some other suffix, and the one chosen is ה; thus קָטַלְתָּהּ *he has killed thee* (m.); the same is made use of for the genitive case of the pron. attached to nouns, e. g. קוֹלְךָ *the voice of thee* (m.), or *thy voice*. See § 73. 2. c.

Sec. pers. fem. אַתָּה or אַתְּ. As the letter ת denotes the second person, it is employed to represent the fem. as well as the masc. The only distinction between the forms for the two genders is, that while the masc. is accompanied by (ה), the fem. is either altogether destitute of a vowel, or the semi-vowel ו, as the characteristic of the fem. (see

under the pron. of the third pers. fem. sing.) is affixed to the end of the word for the third letter, which originally must have been pronounced with a preceding (.), thus אָתָּר; and although this characteristic vowel came in after-times to be generally rejected as superfluous, the Dagghesh inserted as in the masculine אָתָּר by § 33. 1. is still retained. To express, therefore, the sec. pers. fem., תָּ is added to the verbal root, e. g. קָטַלְתְּ *thou (f.) hast killed*: for the accusative, תְּ is subjoined, thus קָטַלְתְּ *he killed thee (f.)*; and also for the genitive, e. g. קוֹלְךָ *the voice of thee (f.), or thy voice*.

Third pers. masc. הוּא. Here the principal letter is ה, the prefixed ו being serviles: and hence ה alone affixed to verbs represents the accusative of this pronoun, thus קָטַלְהוּ *he killed him*; and to nouns, the genitive, e. g. קוֹלוֹ *the voice of him, or his voice*.

Third pers. fem. הִיא or הִיא. As ה is the principal letter of the third person, it is employed in both genders; the distinction between which, as in the second person, is made by the vowels: thus in the masc., ה is accompanied by the vowel homogeneous to ה, viz. *u*; while in the fem. it takes the characteristic of the fem. gender, *i* (see § 127). So that in the word הִיא, ה denotes the third person, and the vowel (י) the fem. of that person. This form is used in the Pentateuch almost exclusively; but as ה is here preceded by the vowel (י), which is heterogeneous to it, and in which therefore it cannot rest (§ 93. 2. c.), it is generally changed in the later portions of the Sacred Writings into its cognate ה, which is homogeneous to (י); whence arises the form הִיא. As ה has been taken as the suffix of the third pers. sing. masc., the preceding ה, which letter also forms the fem. termination in nouns and the preterite of verbs (e. g. אִישׁ *a man*, אִשָּׁה *a woman*; קָטַל *he killed*, קָטְלָה *she killed*),

is used, with the insertion of a Mappik for the sake of contradistinction from the fem. term., to represent the accusative of the fem. when attached to verbs, e. g. קָטְלָהּ *he killed her*, and the genitive when added to nouns, e. g. קוֹלָהּ *the voice of her, or her voice*.

Plural.

First pers. com. (אֲנִי)*. אֲנַחְנוּ, אֲנַחְנִי. In all these forms we perceive that א is the principal letter of the first person plural as well as singular; with this difference, that in the plural it takes the vowel Shurek, and is sometimes reduplicated with an inserted guttural. The final syllable נוּ is the principal part of the first person plural, and is all that is retained when this pron. is affixed to a verb, either as its subject, e. g. קָטְלֵנוּ *we have killed*, or, preceded by (,), as its object, e. g. קָטְלֵנוּ *he has killed us*; and the same syllable is employed with the vowel of union (..) as the genitive of the pron. when affixed to nouns, e. g. קוֹלֵנוּ *the voice of us, or our voice*.

Sec. pers. masc. אַתָּם. The masc. plur. of this person is regularly formed from the singular by the addition of the plur. term. -ים, thus אַתָּם, which by the rejection of י becomes אַתֶּם (§§ 100. note, 101. 2. a.). The principal letters of the sec. pers. plur. are תם, of which ת denotes the person, and ם the number; and hence these are added to a verb to express its subject, e. g. קָטַלְתֶּם *you (m.) have killed*; while, as in the sing., the letter ת is for contradistinction's sake replaced by כ, when this pron. is affixed in the accusative to a verb, e. g. קָטַלְכֶם *he killed you (m.)*; or in the genitive to a noun, e. g. קוֹלְכֶם *the voice of you (m.), or your voice*.

* אֲנִי appears only Jer. 42 : 6., where the K'rî has אֲנַחְנִי.

† Found in only six places of the Bible, viz. Gen. 42 : 11. Ex. 16 : 7, 8. Num. 32 : 32. 2 Sam. 17 : 12. Lam. 3 : 42.

Sec. pers. fem. אַתָּךְ or אַתְּךָ. The distinction of gender is here made by changing the plur. term. ׀ into its cognate liquid ך. Accordingly the syllable אַתְּ added to a verb denotes the sec. pers. plur. fem., e. g. קָטַלְתְּךָ *you (f.) have killed*: while אַתְּ (see masc. form above) is employed to represent the accusative case when joined to verbs, e. g. קָטַלְתְּךָ *he killed you (f.)*; and the genitive when affixed to nouns, e. g. קוֹלְךָ *the voice of you, or your (f.) voice*. To this pers. is often added a paragogic ה, which rests in the vowel (,) taken by ך, thus אַתְּהָ.

Third pers. masc. הֵם or הֵמָּה. This person likewise consists of its singular with the addition of the plural term. ׀. As the word has undergone some changes in other respects, this is not quite obvious at first sight: the form, however, which it assumes may be thus accounted for. On receiving the plural termination, this would be הֵמָּה; but when ׀ in the middle of a word is preceded by a consonant without a vowel, it gives its own vowel to such preceding consonant, and is then rejected (§§ 77. 3., 93. 3. b.): so that we now have the form הֵם, which, on being still further contracted as in the sec. pers. by the rejection of ׀, becomes הֵם. The form of this pronoun, when attached to the verb as its subject, would according to analogy (see the third pers. m. sing. and sec. pers. m. plur.) be הֵם; and this, transposing the two letters, is the form actually employed in poetry for the accusative, e. g. קָטַלְמוֹ *he killed them (m.)*. But as ׀ is used as the suffix of this person in the accusative, e. g. קָטַלְמוֹ *they killed them (m.)*, to avoid ambiguity it is generally changed into its cognate ך: this letter in the future generally, and in the preterite almost always, is rejected as superfluous, and ׀ alone is retained, which, to distinguish it from the accusative singular, is pointed with Shurek, e. g. קָטַלְמוֹ *they (m.) killed*. When

affixed in the genitive to nouns, the form הֵם is employed, e. g. קוֹלָם *the voice of them, or their (m.) voice*. When this pron. receives a parag. ה , as the מ is employed in enunciating the (,) by which this parag. letter is regularly preceded, a Daghesh is inserted in מ , in order that the original mixed syllable may be preserved; and hence the alternate form הֵמָּה .

Third pers. fem. הֵנָּה or הִנֵּה . Here, as in the sec. pers., מ is changed into ן , to distinguish the gender. In the verbs the suffix of this pers. and numb. is common, קָטְלוּ meaning also *they (f.) have killed*; the accusative is represented by הֵנָּה , thus קָטְלוּהָ *he killed them (f.)*; and also the genitive, e. g. קוֹלָן *the voice of them, or their (f.) voice*. Sometimes with ה parag., thus הֵנָּהּ .

Table of Separable Personal Pronouns.

PLUR.	SING.		
אֲנֵיהֶם (אֲנֵי)	אֲנִי אֲנִי	c.	1.
אַתֶּם	אַתָּה אַתָּה	M.	} 2.
אַתֶּן (אַתֶּן)	אַתָּה אַתָּה	F.	
הֵם הֵמָּה	הִוא	M.	} 3.
הֵנָּה	הִוא הִוא	F.	

REMARKS ON THE PERSONAL PRONOUNS.

§ 124. For the sake of corroborating the statements we have made concerning the formation of the Personal Pronouns, by showing the extent to which the principles there set forth prevail, we will now enter briefly into a comparison of this part of speech as it appears in the Shemitish and in the principal Indo-European languages. At the same time the connection existing between the two families of languages the most interesting and important to us in every point of view, is proved by means of these primitive and indigenous words (and still more clearly by the personal terminations of verbs, which are composed of the same elements in the main) to be much closer than has hitherto generally been supposed.

First Person Singular.

§ 125. That *ḥ* is the principal consonant of the pronoun of the first person singular, is evident from the constancy with which it is retained in so many and such widely different languages: thus, in those of the Shemitish family we have Heb. *אֲנִי*, or with an inserted palatal *אֲנִי* (Copt. *ḤNOK*. Comp. Gr. *ἐγώ*, Germ. *ich*, &c.), Chald. *אַנִּי*, Syr. *أَنَا*, Arab. *أَنَا*, Eth. *አኔ*. In the oblique cases, and occasionally in the nominative, *n* or its cognate *m* maintains its place also in the Indo-European languages, e. g. Sanscr. nom. *aham* (Zend *azem*, Eol. *ἐγών*, Dor. *ἐγώνη*), accus. *ma*, Beng. *ame* or *mui*, Pers. *من*, Russ. *menya*, Gr. *μέ*, Lat. Sp. Fr. *me*, Goth. *mik*, Germ. *mich*, Sax. and Eng. *me* (Erse *me*, Welsh *mi*); and likewise in the personal endings of verbs, to exhibit which we will take the verb *to be*, as one of the most highly inflected, e. g. Sanscr. *asmi*, Pers. *آم*, Russ. *yesh'*, Gr. *εἰμί*, Lat. *sum*, Goth. *im*, Germ. *bin*, Sax. *com*, Eng. *am*, Welsh *wy* (see § 73. 1. e.).

The principal vowel, as we have already observed, is *ḥ*, *i* or *y*, which occurs in the Indo-European languages either without a palatal, e. g. Russ. *ya*, Span. *yo*, Fr. *je*, Eng. *I* (comp. Copt. suff. *ḥ*); or with one, e. g. Gr. *ἐγώ*, Lat. *ego*, Dan. *yeg*, Goth. and Sax. *ik*, Germ. *ich*.

Second Person Singular.

§ 126. The principal element of the pronoun of the second person is *th*, *th* or *t*; and this is retained with great uniformity in both families of languages. *Shemitish*: as separable pronoun, Heb. m. *אַתָּה* f. *אַתְּ*, Chald. m. *אַתָּה* f. *אַתְּ*, Syr. m. *أَنْتَ* f. *أَنْتِ*, Arab. m. *أَنْتَ* f. *أَنْتِ*, Eth. m. *አት* f. *አት* (comp. Copt. m. *ḥθOK* f. *ḥθO*); as personal termination, e. g. Heb. m. *קָטַלְתָּ* f. *קָטַלְתְּ*, Chald. *קָטַלְתָּ*, Syr. m. *كُتِلْتَ* f. *كُتِلْتِ*, Arab. m. *كُتِلْتَ* f. *كُتِلْتِ*, Eth. m. *ገጠጠህ* f. *ገጠጠህ* (see § 73. 2. c.; comp. also Copt. suff. m. *κ* f. *τ*). *Indo-European*: Sanscr. *twa(m)*, Beng. *tui*, Pers. *تو*, Russ. *tū*, Gr. *σύ* (Dor. *τῷ*), Lat. and its descendants *tu*, Germ., Dutch, Dan. *du*, Goth. and Sax. *thu*, Eng. *thou* (Erse *tu*, Welsh *tū*); and as a personal ending, where it is frequently replaced by, and sometimes used in conjunction with, its cognate *s*, Sanscr. *asi*, Russ. *yeshi*, Gr. *εἶς*, Lat. *es* (*amavisti*), Sp. *eres*, Fr. *es*, Goth. *is*, Germ. *bist*, Sax. *eart* (*lufast*), Eng. *art* (*lovest*), Welsh *wyt*.

Third Person Singular.

§ 127. The principal part of the third person is *י* preceded by an aspirate, which *י* remains constant in the masculine through the whole Shemitish family, e. g. *יָהוָה*, Chald. *יָהוּ*, Syr. *ܝܗܘܐ*, Arab. *يَهْوٰ*, Eth. *ዐ-አ-ዮ* (also Zend *ho*, Pers. *او*, Gr. *ὁ*. Comp. Copt. *ⲙⲟⲟϥ*, suff. *ϥ*, see § 73. 1. *c.*). In the feminine, however, this is changed by the influence of the fem. vowel *i* (§ 93. 2. *c.*) into *י*, e. g. Heb. *יְהִי*, Chald. *יְהִי*, Syr. *ܝܗܝ*, Arab. *يَهْيٰ*, Eth. *የ-አ-ዮ*. That *i* is the appropriate vowel of the fem. is evident from its use as the characteristic of this gender of the sec. pers. sing. in the Shemitish languages. In Sanscrit and Bengalee also it is regularly employed in forming feminine from masculine nouns, e. g. Sanscr. *deva* god, *devi* goddess; *nara* man, *nari* woman; *ragan* king, *ragni* queen; and also adjectives, e. g. *suntara* pulcher, *suntari* pulchra: Beng. *putra* son, *puttri*, daughter. Again, we have Lith. m. *essant* (Lat. *ens*) f. *essanti*; Gr. f. *ἡ*, Germ. *die*, *sie*: and for the pronoun of the third person in the Celtic dialects, Erse m. *se*, f. *si* or *i* (*ḡ*); Welsh m. *eo* (*יְהוָה*) or *o* (*י*), f. *hi* (*יְהִי*). As the third pers. sing. of the preterite is considered as the primary part of the Shemitish verb (see § 153), it receives no affirmative except the fem. char. *י*.

In the Indo-European languages, the sibilant appears to have been regarded as the essential part of the pronoun of this person, and this is either retained in the simple and original form *s*, or hardened into the lingual *t* or *th* (see § 73. 2. *b.*), or exchanged for its related aspirate *h* (§ 73. 2. *d.*), e. g. Sanscr. *sah*, *sā*, *tad* (comp. the reflexives, Russ. *ся*, Lat. Fr. *se*, Dan. *sig*, Germ. *sich*), Goth. *sa*, *so*, *thala*, Germ. *er*, *sie*, *es*; Zend. *ho*, *ha*, *ta*, Gr. *ὁ*, *ἡ*, *τό*, Sax. *he*, *heo*, *hit*, Eng. *he*, *she*, *it*. This obtains with greater regularity in the personal terminations of verbs, e. g. Sanscr. *asti*, Pers. *است*, Russ. *jest'*, Gr. *ἐστί*, Lat. Fr. *est*, Goth. Germ. *ist*, Sax. Eng. *is*; Welsh *yw*, also *sydd* or *sy*.

First Person Plural.

§ 128. The characteristic *נ* of the first person retains its place also in the plural, which is distinguished from the singular by the reduplication of this letter, and the insertion of a guttural, equivalent (see § 73. 2. *a.*) to that of the palatal in the singular, e. g. Heb. *אֲנִיכֶנּוּ*, Chald. *אַנְכִּנְנָא*, Syr.

سَنْ, Arab. نَحْنُ, Eth. ንን (Copt. ἀνον, suff. η or εν). In the personal endings of verbs נ is retained, e. g. Heb. קָטַלְנוּ, Chald. קָטַלְנוּ, Syr. مَلَك, Arab. قَتَلْنَا, Eth. ገበረኝ. In the Indo-European languages the distinction between the numbers is made by taking a different vowel in the plural, or by changing *n* into *m*, or *vice versâ*, e. g. Sanscr. (acc.) *nas*, Zend. *no*, Pers. ما, Russ. *mû* (gen. *nas*), Gr. ἡμεῖς, Lat. *nos*, Ital. *no*, Sp. *nosotros*, Fr. *nous* (Erse *sinn* or *inn*, Welsh *ni* or *nyni*). In these languages also the fragmentary pronoun regularly appears in the verb, e. g. Sanscr. *smas*, Pers. ایم, Russ. *yesmû*, Gr. ἐσμέν, Lat. *sumus*, Sp. *somos*, Fr. *sommes*, Goth. *siyum*, Welsh *ym*.

Second Person Plural.

§ 129. The plural of this person is formed in the Shemitish languages by adding to the singular form the plural term. ך or ך, thus Heb. m. אַתָּה f. אַתְּ, Chald. m. אַתְּהוּ f. אַתְּהִי, Syr. m. اَنْتُمْ f. اَنْتِ, Arab. m. اَنْتُمْ f. اَنْتِ, Eth. m. አንተ f. አንተ (Copt. ἰθωτεν, suff. τεα). Comp. Pers. تان. The chief part of the pronoun, viz. ך or ך, is regularly retained as the termination of this person in verbs, e. g. Heb. m. קָטַלְתָּ f. קָטַלְתְּ, Chald. m. קָטַלְתָּ f. קָטַלְתְּ, Syr. m. مَلَكْتُمْ f. مَلَكْتُمْ, Arab. m. قَتَلْتُمْ f. قَتَلْتُمْ, Eth. m. ገበረኝ f. ገበረኝ. In the Indo-European languages the pronominal *t*, or its cognate *s*, or both together, appear as the personal ending of verbs in the plural as well as the singular, e. g. Sanscr. *stha*, Pers. اید, Russ. *yeste*, Gr. ἐστέ, Lat. *estis*, Sp. *sois*, Fr. *êtes*, Goth. *siyuth*, Germ. *seyd*. (Welsh *chwi*, vos, *ych*, *estis*; comp. Heb. suff. sing. ך, plur. ך.)

Third Person Plural.

§ 130. The plural of this person is formed in the same manner as the preceding, viz. by the addition of ך or ך to the singular, e. g. Heb. m. הוּא f. הֵם, Chald. m. הוּא f. הֵם, Syr. m. هُوَ f. هُمْ, Arab. m. هُوَ f. هُمْ, Eth. m. አኛ f. አኛ. Comp. Pers. شان. As the personal terminations are retained with greater regularity in the future than in the preterite of Shemitish verbs, we will adopt that tense for their exhibition. Thus we have Heb. m. יִקְטְלוּ (יִקְטְלוּ) f. יִקְטְלוּ, Chald. m. יִקְטְלוּ f. יִקְטְלוּ, Syr. m. يَمْلِكُ f. يَمْلِكُ,

Arab. m. يَقْتُلْنَ f. يَقْتُلُونَ. In Indo-European verbs, the plural *n* is generally retained in the termination of the third person, e. g. Sanscr. *santi*, Pers. *اند*, Gr. *εἰσὶν*, Lat. *sunt*, Sp. *son*, Fr. *sont*, Goth. Germ. *sind*, Sax. *synd* (*syndon*), Welsh *ynt*.

CHAPTER III.

THE VERBS.

§ 131. A *Verb* (Heb. *עֲשֵׂה* *action*) is a word which designates a state either of *action*, *passion*, or *being*. Now as we can conceive of no object which is not in one or the other of these states, and as we never make mention of an object without at the same time expressing this state, or rather as we mention it only *for the purpose* of intimating its state of action, passion, or being, the verb is an indispensable element in every proposition, of which it is as it were the animating principle. It is therefore in every language the most important part of speech; which is very appropriately intimated by its Latin name *verbum*, or *word* (*par excellence*).*

§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew: since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words, i. e. as words whose original or primary use is to signify a state of action or of being, either without any accessory idea, as *קָטַל* *to kill*, *שָׁבַר* *to break*, *מָלַךְ* *to reign*, &c., or with some modification of the simple meaning, e. g. *רָצַח* *to murder*, *רָעַד* *to shiver*

* Chinese grammarians divide the characters in their language which represent notional words into two classes, viz. nouns and verbs; the former they call *dead*, the latter *living* characters.

(in pieces), *הַמִּלִּיךְ* to *cause to reign*. A few verbs, as was said before, are held to be derived from nouns, e. g. *זָרַע* to *sow* (Lat. *SEMIN-are*), from *זֶרַע* *seed*; *הָשָׁא* to *become green, to flourish*, from *הָשֵׂא* *grass*; but in the great majority of cases, nouns are indubitably derivatives from the verbs of the same radical letters, e. g. *מֶלֶךְ* a *king*, from *מָלַךְ* to *reign*; *שֹׁבֵר* a *breach*, from *שָׁבַר* to *break*; *מַפְתֵּחַ* a *key*, from *פָּתַח* to *open*, &c. The same is the case with the particles, e. g. *עַל* upon, from *עָלָה* to *ascend*; *מִן* from, from *מָנָה* to *divide*.

§ 133. As the verb is the primitive part of speech, from which the others are derived, it is exhibited in the simplest form, which appropriately designates the simplest meaning, it consisting of only three letters. These letters, which are all consonants, cannot be enunciated without the assistance of a vowel; and it is but natural to conclude that the primary and most simple significations of the verb should take the simplest vowel. And accordingly, as the denoting of a state of action is the peculiar and natural office of this part of speech, whilst to signify a state of being is comparatively a secondary one, and as *a* is the simplest of all the vowel sounds (§ 10. 1.), we find that active verbs take *a* for their second and principal vowel (see § 113), e. g. *קָטַל* to *kill*; and neuter verbs, one of its modifications *e* or *o* (§ 10. 3.), e. g. *רָשַׁן* to *sleep*, *זָקַן* to *be old*; *קָטַן* to *be small*, *יָכַל* to *be able*.*

§ 134. To these original letters of the verb are added others, for the purpose of indicating its modifications; and thus a verb of which the radical meaning is denoted by only three letters, appears in its modified acceptations with four or five, of which the original three express the idea of the verb, and the additional ones the modifications of that idea. As it is frequently necessary for grammatical purposes to make a distinction between these two classes of letters, the first kind, as constituting the stem or root of the verb, are termed *radicals*; while the second, from their subordinate use in modifying the simple meaning, have received the name of *serviles* (see § 8).

* The same difference in the vowels of the second radical of active and neuter verbs is found in Arabic: thus, active verbs take the vowel (*ا*), e. g. *قَتَلَ* to *kill*: and neuter verbs either (*ي*) or (*و*); those which take the former vowel denoting a temporary state of being, e. g. *حَزِنَ* to *be sorrowful*; *فَرِحَ* to *be merry*; and those receiving the latter, a permanent one, e. g. *فَسَدَ* to *be bad*, *حَسُنَ* to *be handsome*.

SPECIES.

§ 135. We now come to the Species (Heb. בְּיָרִיבִים *structures*) of the Hebrew verb, and the manner of their formation. The original or nude form of the verb, accompanied by the simplest vowel *a*, expresses, as above stated, its *simple* meaning actively, as קָטַל *to kill*; the passive of which is designated by the prefixed augment נ, thus נִקְטַל *to be killed*. *Intensity* of this primary signification, whether active or passive, is denoted by a reduplication of one of the radical letters, generally the second, made by inserting Daghesh forte, as קָטַל *to kill with violence, to murder*, קָטַל *to be murdered*. A *causative* signification is superadded to the meaning of the root active and passive by prefixing the letter ה, thus הִקְטִיל *to cause to kill*, הִקְטַל *to be caused to kill*. And to give a *reflexive* force, the syllable הִתְ is prefixed, as הִתְקַטַּל *to kill one's self, commit suicide*.

Thus we have the following seven forms or species in which a verb may appear :*

- I. Simple active, as קָטַל *to kill*.
- II. " passive, נִקְטַל *to be killed*.
- III. Intensive active, קָטַל *to murder*.
- IV. " passive, קָטַל *to be murdered*.
- V. Causative active, הִקְטִיל *to cause to kill*.
- VI. " passive, הִקְטַל *to be caused to kill*.
- VII. Reflexive, הִתְקַטַּל *to kill one's self*.

§ 136. The technical names given to these species by grammarians are as follows :

The First is called the <i>Kal</i> species. .			
Second	"	<i>Niph'hal</i>	"
Third	"	<i>Pi'hel</i>	"
Fourth	"	<i>Pu'hal</i>	"
Fifth	"	<i>Hiph'hil</i>	"
Sixth	"	<i>Hoph'hal</i>	"
Seventh	"	<i>Hithpa'hel</i>	"

* We say "may appear;" for though most verbs are found in more than one of these species, yet the number of those whose signification admits of their being used in all is exceedingly limited.

The origin of these terms is this. The first investigators of the language, who were Jews, wrote in Hebrew, and accordingly employed Hebrew expressions for the designation of grammatical phenomena. To denote the first or simple species, they used the word קַל (*Kal*) *light, simple*; a term which modern grammarians have found it convenient to retain. And to represent the remaining species, they took the modifications of the verb פָּעַל *to do, to make*, which itself supplies the name for this part of speech: thus, instead of a term derived from the signification of that form of the verb which receives the prefix נִ, such as the word *passive*, they employed, as a sort of grammatical formula, the corresponding modification of the verb פָּעַל, which is נִפְעַל (*Niph'hál*); and so on of the rest. Thus the third form is called פִּיעַל* (*Pi'hél*), the fourth פֻּעַל (*Pu'hál*), the fifth הִפְעִיל (*Hiph'híl*), the sixth הֻפְעַל (*Hoph'hál*), and the seventh הִתְפַּעֵל (*Hithpa'hál*).

§ 137. From this use of the verb פָּעַל have arisen likewise the technical expressions, “verbs פָּא, עָ, לָהֵ, עָ, &c.,” which the learner will frequently meet with: for as the early grammarians took that verb as a model for the inflection of all other verbs whatsoever, so they also named the component parts of every verb from the corresponding elements of the verb פָּעַל. Thus the expression “verbs פָּא,” signifies those verbs in which the letter answering to the פ of פָּעַל, i. e. the first radical, is א; “verbs עָ,” those whose second radical is ר, and so on. We must, however, except the term “verbs עָ,” which means, not that the second radical letter is ע, but that the third radical is like the second; as resembling the factitious form פָּעַע.

FORMATION AND SIGNIFICATION OF THE SPECIES.

I. Formation of *Kal*.

§ 138. Every verb which has no peculiarity in its consonants to affect the vowels by which it is accompanied, receives in this species a Kamets under the first radical letter, and a Pattahh under the second,

* There are two peculiarities in the letters constituting the verb פָּעַל, which render it extremely improper to be used as a standard for the inflection of other verbs: viz. the first radical is a בּגד־כֶּתֶף letter, and consequently requires in certain cases (§ 38. et seqq.) the insertion of a Daghesth lene; and the second is a guttural, and therefore cannot admit the Daghesth forte which according to § 129. it should receive. We have accordingly followed the example of most of the

if its signification is transitive; if intransitive, the second radical takes either Tsere or Hholem (§ 133). These are the ordinary forms, which however are differently modified to suit the peculiarities of various letters. Thus, in those verbs among whose radicals are found one or more weak letters, which cannot be accompanied by every vowel, or end a mixed syllable, some change takes place in the formation, by which the difficulty is obviated.

1. If the first radical is γ , whenever, as in this species, it should commence the word accompanied by the vowel a , it is changed into its comparatively strong cognate letter γ , e. g. $\gamma\lambda\delta$ instead of $\gamma\lambda\delta$ (§ 92. 1. b .).

2. When the second letter of the root is γ , in case it would be accompanied by a , it is rejected together with its heterogeneous vowel, e. g. $\kappa\sigma$ for $\kappa\sigma$; if it would be accompanied by e , it is rejected, and the e placed for distinction's sake under the first radical, e. g. $\mu\tau$ for $\mu\tau$; and if by its homogeneous vowel o , γ remains and rests in it, e. g. $\alpha\omega$ for $\alpha\omega$ (§ 93. 1. 2. b .).

3. If the second and third radical letters are alike, they will be contracted into one, e. g. $\sigma\beta$ for $\sigma\beta\beta$ (§ 77. 1. a .).

4. If the third radical is either \aleph or η , as these letters rest in the vowel a , they will cause the preceding Pattahh to be lengthened into Kamets, e. g. $\beta\tau\aleph$ for $\beta\tau\aleph$, $\gamma\lambda\eta$ for $\gamma\lambda\eta$ (§ 102. 3. a .).

The verb then in its simple state may appear, according to the letters of which it is composed, in all the following different ways: $\kappa\tau\lambda$, $\gamma\lambda\delta$, $\kappa\sigma$ (for $\kappa\sigma$), $\mu\tau$ (for $\mu\tau$), $\alpha\omega$ (for $\alpha\omega$), $\sigma\beta$ (for $\sigma\beta\beta$), $\beta\tau\aleph$, $\gamma\lambda\eta$.

Signification of Kal.

§ 139. The signification of the Kal species is, as we have already stated, the simple idea of the verb without any modification whatever.*

later grammarians in taking as a model of inflection the verb $\kappa\tau\lambda$, which, as there is nothing in its radical letters to cause a change in the pointing, and as its signification admits of its being varied through all the species, is for this purpose entirely unexceptionable.

* We say without any modification whatever, because in this preliminary account of the species, we shall omit all consideration of modes, tenses, &c., and speak only of the third pers. masc. sing. of the preterite. See § 160.

II. *Formation of Niph'hal.*

§ 140. The characteristic of this species is the letter נ invariably prefixed to the verb in its simple state, e. g. original form of Kal קָטַל (§ 113), Niph. נִקְטַל; but as two Sh'was cannot concur at the beginning of a word, the first of them is changed into the shortest vowel *i* (see § 104. 4. *b.*), whence we have נִקְטַל. These vowels are retained as long as there is nothing in the nature of the radical letters which is opposed to them; but when this is not the case, various changes are made in the vowels, to accommodate them to the consonants. They are as follows:

1. If the first radical is a guttural, which cannot readily be made audible at the end of a syllable, especially after the very short vowel *i*, (§§ 84. 2. 102. 1. *a.*), the *i* under נ is changed into the longest among the short vowels *e* (§ 84. 2.), and the guttural takes the corresponding compound Sh'wa (ְ), e. g. נִעְמַד for נְעַמַד.

2. When the first radical letter is the liquid נ, it is assimilated to the following radical, and then rejected (§ 77. 2.), e. g. נִנְגַשׁ for נִגְשׁ.

3. When the first radical is ר, which in Kal is changed into י (§ 138. 1.), it is restored in Niph'hal, and rests in its homogeneous vowel Hholem, e. g. נִרְלַד for נִרְלֵד.

4. When the second radical is ר, instead of the usual Pattahh, it takes its homogeneous vowel Hholem, in which it rests. As the first radical has now a vowel of its own, it becomes necessary that the prefix נ should take a long vowel, in order to form a simple syllable; and the one adopted is in general the simplest, viz. *a*, e. g. נִקְרוֹם for נִקְרוֹם; though occasionally *e* is chosen, e. g. נִעְרוֹר for נִעְרוֹר. See § 93. 3. *b.*

5. When the third radical letter is like the second, in which case they are both contracted into one, and the first takes the vowel of the second, the preformative נ necessarily, as in the preceding instance, takes a long vowel, which is always *a*, e. g. נִסְבַּב for נִסְבַּב.

6. If the third radical is either א or ה, both of which rest in a preceding vowel, as in Kal so in this species, the short vowel (ְ) is lengthened into its corresponding (ֶ), e. g. נִמְצָא for נִמְצָא, נִגְלָה for נִגְלָה.

And thus we have the following forms of Niph'hal: נִקְטַל, נִעְמַד, נִנְגַשׁ (for נִגְשׁ), נִרְלַד, נִקְרוֹם (נִעְרוֹר), נִסְבַּב (for נִסְבַּב), נִמְצָא, נִגְלָה.

Signification of Niph'al.

§ 141. This species in its original signification denotes a directing of the action upon the subject: whence it is employed,

1. As the passive of Kal, e. g. *קָטַל* to kill, *נִקְטַל* to be killed; *כָּתַב* to write, *נִכְתָּב* to be written.

2. *a.* To express an action performed by the subject upon himself, or reflexive, e. g. *נִחְבֶּה* to hide one's self, *נִשְׂכֵּר* to hire one's self out.*

* Grammarians are not agreed as to which should be considered the primary signification of the Niph'al species. The older writers, and with them Gesenius, hold that this was originally the passive of the simple form Kal, and that hence its use as a reflexive was derived; while others, as Ewald and his followers, maintain that the reflexive was the primary force of this species, and the passive the derived one. That the former is the correct opinion will, we think, sufficiently appear from the following considerations.

1. If, for the sake of illustration, we suppose the original meaning of Niph'al to have been passive, that is, expressing the *receiving*, in opposition to Kal, which denotes the *performing* of an action, the use of this species as a *reflexive* will naturally follow; for a reflexive likewise signifies the suffering or receiving of an action, with the accessory idea that the subject of the verb is agent as well as patient. Hence any reflexive verb may be rendered passively, if the attention be directed more upon the action than upon the agent: thus, *he loves himself* is equivalent to *he is loved*, scil. *by himself*. And herein lies the distinction between Niph'al when it may be translated reflexively and Hithpa'el (q. v. infra), which latter is specially devoted to that modification of the radical meaning. Thus in Gen. 3:8, where the *actors* are the most prominent in the narration, and the intention is to relate not so much *what was done* as *what they did*, the Hithpa'el species is employed: *וַיִּחְבֹּה אָדָם וְאִתּוֹ* and *Adam hid himself, and also his wife*. Again, in the tenth verse, God said to Adam, "Where art thou?" to which the latter answered, "I was afraid . . . *וַיִּחְבֹּה* and I hid myself." Here no information is required respecting the subject of the verb, which the Lord himself states to be Adam; and he accordingly replies by a verb in which the action predominates over the agent: *וַיִּחְבֹּה*, literally *I was hidden*, scil. *by myself*. If, on the other hand, we consider, with Ewald and those of his school, that the primary signification of Niph'al is *reflexive*, we shall find much more difficulty in deriving from it the secondary or *passive* meaning; for although all reflexive verbs may be rendered by passives, which is merely omitting to indicate the agent, there are a multitude of passive verbs which do not admit of being construed reflexively, as it is frequently impossible that the agent and patient of the verb should coincide, e. g. *שָׁמַע* to hear, *שָׁמְעָה* it (a voice) was heard, *כָּתַב* to write, *נִכְתָּב* it was written; but never, *it hears or writes itself*.

b. To designate a compound or reciprocal action, viz. one in which two or more subjects mutually act upon each other, e. g. לָחֶם *to fight*, גָּלַחַם *to contend, combat*; יָצַץ *to advise*, נִיָּצַץ *to take counsel together*; שָׁפַט *to judge*, נִשְׁפָּט *to go to law together, to litigate*.

3. To represent a state or action as the consequence of a suffering or the receiving of an action; and hence it is that verbs bearing this import generally appear in the Niph'hal species alone (see above, sig. 1.), e. g. נָאֲנַח *to sigh*, נִשְׁעָן *to lean* (i. e. *be supported*). Or, if they are employed also in other species, the only point in which the significations of Kal and Niph'hal differ, is that while the former

2. Another consideration may be brought forward in support of the conclusion at which we have arrived; and this is, that if we take Niph'hal for the passive of Kal, each active species, both primitive and derivative, will then have its corresponding passive, since Hithpa'el includes both active and passive in itself. But if we consider the primary meaning of this species to be reflexive, we shall then not only have two reflexive forms, Niph'hal and Hithpa'el, but while the other active species, P'hel and Hiph'hil, are each provided with a passive, the primary form Kal will be left destitute of one.

3. A comparison of the Hebrew Niph'hal with the corresponding species in the cognate dialects, affords additional proof of the correctness of these views. Thus in Arabic, the primary meaning of the seventh species, which is likewise marked by a prefixed Nun, is *passive*, e. g. I. قَتَلَ *to kill*, VII. اُنْقَتَلَ *to be killed*. In Chaldee and Syriac there is no form especially devoted to the reflexive, which when required is expressed by the passive, e. g. אֲחֻקֵּיל, ܐܚܝܩܝܠ *he was killed* (scil. *by another or by himself*). In Latin also a reflexive signification, for which there is no separate form of the verb, is sometimes denoted by the passive, thus *versari, to be turned, or to turn or employ one's self*. The Greek has a particular form or voice for the reflexive, viz. the *middle*, which likewise is formed from the passive (but never the passive from the middle); and from this it differs only in the future and aorist, the other tenses of the reflexive being expressed by the pure passive, e. g. λούω τινα *I bathe one*, λούμαι *I bathe myself*, lit. *I am bathed*, scil. *by myself*; στέλλειν *to send*, στέλλεσθαι *to travel, send one's self* = Heb. נָשַׁל.

These facts and arguments are of so convincing a nature, that we feel entirely at a loss to account for the pertinacity and vehemence with which a writer of the well known ability of M. Ewald attempts to support the opposite side of the question. He exclaims, "How can נָשַׁל *to revenge one's self* derive its meaning from a passive signification?" (Krit. Gram. d. Hebr. Sprache, § 103.) We would merely ask in turn, What is the difference between *I will revenge myself*, and *I will be revenged*, excepting merely that in the former phrase the agent is indicated (viz. as being identical with the subject of the verb), while in the latter it is not?

states the action absolutely, the latter has regard to the time before the action took place or was completed, e. g. *חָלָה* to be sick, *נָחֳלָה* to fall sick; so also the substantive verb *הָיָה* to be, *נִהְיָה* to become. When Kal is not in use, Niph'hal expresses the passive of Pi'hel or Hiph'hil, e. g. *חָלַל* to profane, *נִחָל* to be profaned; *הוֹשִׁיעַ* to save, *נִשְׁעַ* to be saved. The Niph'hal participle not unfrequently has a signification corresponding to that of the Latin fut. pass. part. in *ndus*, e. g. *נִחְמָד* to be desired, desirable; *נִירָא* to be feared, terrible; *נִיכָר* to be born, about to be born.

III. Formation of Pi'hel.

§ 142. This species, which is appropriately termed the *intensive*, is formed by reduplicating one of the letters of the root, on the principle that, as the repetition of a sentence or of a word imparts a greater degree of energy to discourse, so the reduplication of even part of a word may be employed with like effect. The letter selected for reduplication is generally the second radical, whereby the greatest degree of force is obtained; since this letter can thus be made audible in both syllables, which is not the case with either of the others. This reduplication is denoted by Daghes forte, thus *קָטַל* = *קָטַטַל* (§ 27). And hence the characteristic of the Pi'hel form is a Daghes inserted in the second radical; the first being accompanied by the shortest vowel (), by means of which the reduplication of the letter following can be the most forcibly expressed (§ 102. 1. b.); and the second taking its cognate long vowel (..).

§ 143. The above is the regular manner of forming the Pi'hel species whenever all the three radicals of the verb are *perfect* letters (§ 7), as is the case with the root *קָטַל*. But should the second radical be a letter which from its nature does not admit of reduplication, as for instance a guttural (§ 29); or should it be one which is not easily doubled, as the letter *ר* (§ 93. 4.); or should it be already repeated, as in verbs *עָלַע*; recourse must then be had to some other expedient, which will serve instead, and at the same time show that the second radical would have been reduplicated, had this not been forbidden by its nature. These objects are effected, according to the letter constituting the second radical, in three separate ways:

1. The first consists in lengthening the first vowel, which is generally done when the second radical is a guttural, since the dwelling

longer upon a syllable, by lengthening it, confers an emphasis equivalent to the forcible expulsion of the voice in reduplicating a consonant, e. g. בָּאֵר for בֵּאֵר, בִּרְךָ for בֵּרְךָ.

2. When the second radical is γ , on account of the weakness of this letter the third is doubled in its stead, and γ rests in its homogeneous vowel o (§ 30), e. g. קוֹיָם for קָיָם; and occasionally, though seldom, this reduplication of the third radical takes place when the second is a guttural, e. g. רֵעֵן for רֵעֵן, שִׁאָּן for שִׁאָּן.

3. When the second letter is repeated in the root (§ 115), the first is reduplicated in the intensive form, e. g. Kal סָבַב, Pi. סִבְבָּב, which by transposition (§ 74. 3) becomes סִבְבָּב. Sometimes the Pi'el of these verbs is formed by lengthening the first vowel, and then it appears like that of verbs עָר, e. g. Kal סָבַב, Pi. סוֹבְבָב.

The following are the different forms which this species assumes: קָטַל, קָטַלָּה, קָטַלָּהּ, קָטַלָּהּ (for קָטַל), קָטַלָּהּ (for קָטַל).

Signification of Pi'el.

§ 144. The significations of Pi'el are as follows:

1. Verbs which are transitive in Kal have in this species the additional idea of intensity, e. g. קָטַל to kill, קָטַלָּה to kill with violence, to murder; שָׁבַר to break, שָׁבַרָּה to dash in pieces (to shiver): or of repetition, e. g. זָבַח to sacrifice, זָבַחָּה to sacrifice frequently; סָפַר to tell, סָפַרָּה to narrate.

2. Intransitive verbs in like manner acquire intensity, as הָלַךְ to go, הָלַךְָּה to pass away, Eccl. 8: 10. Hab. 3: 11; צָמַח to grow, צָמַחָּה to grow luxuriantly.

3. Intransitive verbs become transitive, as גָּדַל to be or become great, גָּדַלָּה to cause to become great, to make grow; לָמַד to learn, לָמַדָּה to teach; מָלֵא to be full, מָלֵאָּה to fill; טָמֵא to be unclean, טָמֵאָּה to be exceedingly unclean, and hence to defile another, or merely to pronounce unclean.

4. By the intensive force of Pi'el some nouns are as it were animated into verbs, which designate an action performed with that noun, e. g. שָׁרֵשׁ a root, שָׁרֵשָּׁה to root up; אֵשׁ ashes, אֵשָּׁה to cleanse from ashes; עֵצָה a bone, עֵצָהָּה to break the bones; עָפָר dust, עָפָרָּה to cast dust.

IV. Formation of Pu'hal.

§ 145. The Pu'hal species is the passive of Pi'el, and accordingly expresses the idea of the root with intensity in the passive voice. Its

characteristic is also Daghesh forte inscribed in the second radical letter; the first being accompanied by the vowel *ā*, and the second by *ā*, in verbs consisting of three perfect consonants; thus קָטַל.

1. If however the second radical is a guttural, which cannot receive Daghesh, *ā* is lengthened into *ō* (§ 102. 5: a.), e. g. בָּרַח.

2. If the second radical letter is *ḡ*, which does not readily admit Daghesh (§ 93. 4.), the intensity is denoted, as in Pi'hel, by a reduplication of the third; the first radical here also taking the homogeneous vowel of the second, e. g. קָוַם.

3. If the second and third radicals are the same, either the first, as in Pi'hel, is doubled and transposed with the usual vowels of the species, e. g. סָבַב; or the first takes the vowel *ō*, and the second *ā*, e. g. סִבַּב.

Hence we have the following forms of Pu'hal: קָטַל, בָּרַח, קָוַם (for קָוַם), סָבַב, סִבַּב (for סִבַּב).

Signification of Pu'hal.

§ 146. The signification of this species, as above stated, is usually the passive of Pi'hel.

V. Formation of Hiph'hil.

§ 147. The fifth species is *Hiph'hil*, by which a causative meaning is added to the idea expressed by the root; the subject in this species denoting not the immediate *performer*, but the primary cause or *originator* of the action. Its characteristic is ה prefixed to the root, accompanied by the vowel *i*, the second radical receiving *i*, thus הִקְטִיל *to cause to kill*. These are the vowels of this species when the root consists of none but perfect letters; but,

1. When the first radical is a letter incapable of ending a mixed syllable, as in Niph'hal, the preformative instead of *i* takes its comparatively long cognate vowel *ē* (§ 84. 2.), e. g. הִאָמִיר for הָאָמִיר; so הִחַיֵּיךְ, הִעֲמִיד, הִחַיֵּיךְ.

2. If the first radical is *ḡ*, it is assimilated as in Niph'hal to the following letter, and then rejected (§ 77. 2.), e. g. הִקְטִיל for הִקְטִיל.

3. If in Kal the first radical letter is *ḡ*, the original *ḡ* will be restored in this species, and quiesce in its homogeneous vowel *ō*, e. g. Kal רָשָׁב, Hiph. הוֹשִׁיב.

4. When the second radical is ך, it is rejected in this species by § 93. 3. b., and its vowel given to the first; and as this has now a vowel of its own, it cannot without the insertion of Daghes forte end a mixed syllable: consequently the *i* of the preformative is lengthened into *ē* (§ 102. 1. c.), e. g. הָקִים for הִקְרִים. The form is the same where the second and third radicals are alike, with the exception that the first radical also takes *ē*, e. g. הָסֵב = הִסִּיב for הִסְבִּיב.

The following then are the forms in which Hiph'hil appears: הִקְטִיל, הִקְטִישׁ, הִנְגִּישׁ (for הִנְגִּישׁ), הִוְשִׁיב, הִקִּים (for הִקְרִים), הָסֵב (for הִסְבִּיב).

Signification of Hiph'hil.

§ 148. This species denotes the *causing* or *permitting* of the action signified by the primitive Kal. Its force may be said to be twofold, which however does not arise from any diversity in the accessory meaning imparted in Hiph'hil to the root, but depends on the transitive or intransitive nature of the verb itself.

1. If the verb in Kal is transitive, or one in which the action passes over from its subject to an object, the Hiph'hil will denote the causing by its own subject of the performance of the action by another subject on an object expressed or understood; so that to the Hiph'hil of every such verb there will be two accusatives, of which the first is both object and subject, e. g. הִקְטִיל *to cause or allow one to kill* another; לָבַשׁ *to put on* (scil. a dress), הִלְבִּישׁ אֶתוֹ בְּגָדֵי שֵׁשׁ *he caused him to put on a linen robe*, Gen. 41 : 42.; נָשַׁט *to take off*, הִנְחִישׁוּ אֶת־יוֹסֵף, וַיִּנְחִישׁוּ אֹתוֹ וַיִּתְּנוּ אֹתוֹ וַיִּתְּנוּ אֹתוֹ *and they made Joseph take off his coat*, Gen. 37 : 23. In some verbs of which the Kal species is not in use, the force of Hiph'hil is still the same, e. g. הִשְׁקִיף מֵעַטְמִים *pray, give or permit me to drink a little water*, Gen. 24 : 43., הִשְׁקִיף being derived from the obsolete root שָׁקַח = שָׁתָה *to drink*.

2. When Kal is neuter or intransitive, i. e. indicating merely a state of being, or an action which as it does not pass over to an object may be said to reside in the subject, the Hiph'hil species signifies the causing or permitting of such state or action, and is consequently transitive, e. g. רַבָּה *to be many*, הִרְבָּה *to make many, to multiply*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*; נָפַל *to fall*, הִפִּיל *to fell*; בָּיָא *to come*, הִבְיָא *to bring*; יָדַע *to know*, הִוְדִיעַ *to cause to know, to inform*; כָּבֵד *to be heavy, hard*, הִכְבִּיד *to permit or suffer to be hardened*.* In many

* It can scarcely be necessary to suggest to the merest tyro in philology, that although this species is often to be rendered by a verb differing totally in appearance.

verbs of this kind also the Kal form is not to be found in the Bible, as *הִשְׁחִיתוּ* to *destroy*.

3. As Hiph'il has the power of converting a state of being into one of action, the verbs of this species which are derived from nouns have also an active signification, e. g. *אָזַן* ear, *הִאָּזַן* to give ear, to hear; *שָׁרַשׁ* root, *הִשְׁרִישׁ* to take root; *רָעַם* thunder, *הִרָעַם* to thunder; *מָטַר* rain, *הִמְטִיר* to cause to rain.

VI. Formation of Hoph'hal.

§ 149. The characteristic of this species, the passive of the preceding, is likewise a prefixed ה, which here generally takes the vowel *ō*, and occasionally *ū*; the second radical being accompanied by *ā*, e. g. *הִשְׁלַח*, *הִקְטִיל*. The varieties of formation occasioned by the occurrence of imperfect letters in the root, are as follows:

1. If the first radical letter is a guttural, it takes (*u*) by § 22, e. g. *הִעֲמִיד*.

2. In verbs פִּי, the original פ is in this species invariably restored, and rests in its homogeneous vowel *ū*, e. g. *הִרְשֵׁב*.

3. In verbs פִּל, the first radical is assimilated to the second, which then receives Daghesth, the preformative ה taking the vowel *ū* (§ 101. 3. a.), e. g. *הִגֵּשׁ*.

4. In verbs פִּל, where פ is rejected, and its vowel placed under the first radical, the (*u*) of the characteristic ה is lengthened into (*ū*) to make a simple syllable, e. g. *הִקְנֵם* = *הִקְנֵם* for *הִקְנֵם* (see § 102. 5. b.). The same obtains in verbs פִּל, e. g. *הִסְבֵּב* = *הִסְבֵּב* for *הִסְבֵּב*; though sometimes by inserting Daghesth in the first radical, the original *ō* of the preformative is retained, e. g. *הִשְׁמַם* for *הִשְׁמַם*.

The varieties of Hoph'hal are accordingly *הִקְטִיל*, *הִשְׁלַח*, *הִעֲמִיד*, *הִגֵּשׁ* (for *הִגֵּשׁ*), *הִרְשֵׁב*, *הִקְנֵם* (for *הִקְנֵם*), *הִסְבֵּב* (for *הִסְבֵּב*), *הִשְׁמַם* (for *הִשְׁמַם*).

ance from that answering to Kal, yet this does not arise from any variation in the value of the Hebrew form, but is merely a consequence of the different structure of the English language, which does indeed contain some few causals, formed, as in the Teutonic dialects generally, by a change of vowel from neuter and active intransitive verbs, such as *sit, set; rise, raise, &c.*; though in by far the greater number of instances causality is indicated by a verb derived from an entirely separate source, as *to come, to bring; to see, to show; to know, to inform*. So that on looking narrowly at the signification and force of its equivalents, it will be perceived that Hiph'il uniformly retains its causative power.

Signification of Hoph'hal.

§ 150. The signification of this species is always the passive of its corresponding Hiph'hil, which therefore we have only to consult in order to ascertain the different shades of meaning borne by Hoph'hal.

VII. Formation of Hithpa'hel.

§ 151. This species is reflexive, that is, its subject and object are identical. Its characteristic is the syllable הָה prefixed to the infinitive constr. of Pi'hel, e. g. inf. Pi. קָטַל, Hithp. הִתְקַטַּל; הִתְבָּרַךְ, בָּרַךְ; הִתְקוּמָם, קוּמָם; הִתְגַּלְל, גַּלְל. Hithpa'hel has also some peculiarities of its own, which are caused by the nature of the first radical letter. They are as follows:

1. When the first radical is one of the sibilants שׁ or ס, the lingual ה of the preformative is placed after instead of before it, e. g. הִשְׁתַּמֵּר for הִשְׁמַר, הִתְחַכַּל for הִתְחַכֵּל (§ 74. 2. a.).

2. If the first radical is the softest sibilant ז or the hardest צ, the ה is transposed, and changed in conjunction with ז into the softer lingual ד, e. g. הִדְמַן for הִדְמֵן; and with צ, into the harder ט, e. g. הִצְטַדַּק for הִצְטַדֵּק (§ 74. 2. b.).

3. If the first radical is a lingual, its cognate ה of the preformative is in general assimilated to it, e. g. הִדְבַּר for הִתְדַּבֵּר, הִשְׁמַא for הִשְׁמֵא (§ 77. 1. b. c.). This is sometimes the case when the first radical is כ, which is equivalent to ה (§ 73. 2. c.), or the liquid נ, e. g. הִכְוִינָה for הִתְכְּוִינָה, הִנְבֵּא for הִתְנַבֵּא, which latter likewise occurs.

The principal forms assumed by Hithpa'hel are therefore as follows: הִתְקַטַּל, הִתְבָּרַךְ, הִתְקוּמָם, הִתְגַּלְל, הִשְׁתַּמֵּר, הִדְמַן, הִצְטַדַּק, הִדְבַּר.

Signification of Hithpa'hel.

§ 152. The primary signification as above stated is *reflexive*, and this may be considered as of three kinds; according as, 1. The subject makes himself the object of his own action, thus הִתְקַטַּל *to kill one's self*. 2. He makes himself the object of another's action, e. g. גָּלַח *to shave*, הִתְגַּלְל *to get shaved*, i. e. *to cause one's self to be shaved* by another; רָפָא *to heal*, הִתְרַפֵּא *to cause one's self to be healed*; חָשַׁךְ *to seek*, הִתְחַשְׁכֵּשׁ *to hide one's self*, lit. *to cause one's self to be sought*. 3. He performs an action on his own account; as in the phrase הִתְחַלְקוּ אֹתָהּ *divide it for yourselves*, Josh. 18:5.; so הִתְאַוָּה *to desire for one's self*.

§ 153. 1. As this species of the verb denotes the performing of an action not only *by* but also *upon* the subject, which action is in such case of more than ordinary interest to its agent, it is hence very appropriately formed from the intensive species Pi'hel, whose meaning it always includes. The only difference in signification between the two is, that in Pi'hel the action is directed with intensity upon another than the subject, while in Hithpa'hel it returns upon the subject himself, e. g. גָּלָה *to uncover*, הִתְגַּלָּה *to uncover one's self*; הִזְק *to encourage*, הִתְחַזַּק *to encourage one's self, take courage*; בָּרַךְ *to bless*, הִתְבָּרַךְ *to bless one's self, to esteem one's self blessed*.

2. In treating of the Niph'hal species, we stated that it also has occasionally a reflexive signification; though even then there is a difference between its force and that of Hithpa'hel, which is very perceptible in all those verbs of which both species are in use. The difference is this: in Niph'hal the *action* is uppermost in the speaker's or writer's mind, whereas in Hithpa'hel his attention is directed chiefly to the *agent*. See note to § 141. 2.

§ 154. In neuter and intransitive verbs Hithpa'hel denotes the subject's causing himself to appear that which is intimated by the primitive Kal, e. g. אָנָּה *to be angry*, הִתְאַנָּה *to show one's self angry*; עָבַר *to surpass, to transgress*, הִתְעַבֵּר *to make one's self appear out of or beside one's self with anger* (i. e. *to transgress the limits of one's natural disposition*). It also indicates a feigning of the state denoted by the Kal species when it does not in reality exist, e. g. עָשִׂיר *to be rich*, הִתְעַשִּׂיר *to pretend to be rich*; רָעַשׁ *to be poor*, הִתְרַעֲשׁ *to pretend to be poor*. And lastly, it is employed to signify the causing of another to become that towards one's self which is expressed by the Kal species, e. g. חָנָן *to be merciful*, הִתְחַנֵּן *to cause another to be merciful to one* (scil. by entreaty), hence *to supplicate*.

MODES OF VERBS.

Indicative.

§ 155. The *Indicative* (הַחֲלָטָה) has but two tenses, a *preterite* and a *future*. Each of these contains the three radical letters, and differs from the other in its vowels, and in its manner of taking the fragments of the personal pronouns, by means of which are denoted the several accidents of person, number, and gender. This choice of tenses in the Hebrew, as well as the paucity of their number, are additional

proofs of the venerable antiquity of the language. For every action must of necessity be predicated as taking place either at the period in which we speak, or at some time antecedent or subsequent to that period; and if we consider these different points of time, or *tenses* as they are termed, in the relation which they bear to the actual concerns of life, and with a view to their respective importance as regards the purposes of speech, we cannot fail of perceiving that the so-called *present* is of all others the least indispensable, and the most difficult of conception. The chief use to which men in a state of nature put the faculty of speech, is the intercommunication of facts or occurrences which have come under their observation; and hence doubtless it is, that the root or simplest form of the verb in Hebrew is in the past tense or *preterite*. The next in simplicity of conception and frequency of employment is the *future*, whose extent is as unlimited on one side of the point of time in which we find ourselves at any given moment, as is that of the preterite on the other. Moreover, the exceeding utility, or rather unavoidable necessity, of possessing an inflection of the verb especially devoted to this division of time is indisputable; for as the past tense is that whose chief use is to impart information, so the future is the one principally employed in its acquisition. The present has a claim on the score of usefulness, as serving for the expression of the feelings of the moment, and for the statement of universal propositions; but in this respect it is subordinate to both the other tenses, and especially to the preterite. Its conception, moreover, requires from its evanescent nature a much greater power of abstraction in the mind; for even during the act of speaking, events which lay hid in the uncertainty of the future are adding to the records of the past.

These two tenses of the indicative, the Preterite and Future, are used throughout all the species of the verb.

Infinitive.

§ 156. The *Infinitive* (הַמְּקוֹר) in Hebrew is a noun of action, expressing the abstract idea of the verb, without reference to any of the accidents of tense, person, number, or gender. This, like all other nouns, can be placed either by itself absolutely, or in regimen with the noun following; whence arise the two forms of the infinitive, called *absolute* and *construct*, which are employed in almost all the species.

Imperative.

§ 157. The *Imperative* (רַצִּי) is used, and very properly, in the second person only ; for it would involve an absurdity, to command either one's self or a third person who is not present to be commanded. This mode is wanting in Pu'hal and Hoph'hal, which are mere passives.

PARTICIPLES.

§ 158. The Hebrew *Participle* (רַבִּינִי) is likewise construed as a noun. But there is this difference between it and the infinitive : the latter indicates the *action* itself, while the participle is a noun of agency denoting the *performer* of the action. In Kal there are two participles, an *active* and a *passive* ; the derivative species have only one each.

PERSON, NUMBER, AND GENDER.

§ 159. In Hebrew, as in other languages, the verb has three *persons* (גִּימוֹת), first, second, and third. It has also two *numbers* (מִסְפָּרִים),* singular and plural ; and two *genders* (מִינִים), masculine and feminine. The genders are distinguished in the second and third persons of the verb, while the first of both numbers is common. These persons, numbers, and genders, are expressed by adding the principal letters of the corresponding personal pronouns to the root, either at the beginning or end, or else at both beginning and end, in the manner following :

Inflection of the Verb קָטַל through all the Species.

KAL.

Preterite.

§ 160. In the *Preterite* (עָבַר), the fragmentary pronouns which designate person, number, and gender, are added at the end of the root, which without any addition represents the third pers. masc. sing. of this tense ; and this person is accordingly placed first in the paradigms of Hebrew verbs. The reason of this peculiarity would appear to

* There are a few nouns in Heb., mostly double members of the body, which have a dual form ; but with these the verb agrees in the plural.

be as follows. It is highly probable that in the origin of language no distinction of person, number, or gender, was made in the verb; and this we find at the present day to be universally the language of very young children, or of uneducated persons learning to speak a foreign tongue. Thus a child, on one of its playthings being fractured, runs to his mother, and exhibits the toy, exclaiming *broke! broke!* The event which has taken place, the injury sustained, is uppermost in his mind, and this alone he strives to express, to the exclusion of all accessory ideas. Again, as the chief aim of language is to communicate the emotions of the mind, which is particularly the office of the verb, so the principal modification of the verb itself is that used to express those emotions by which we are the most ordinarily and the most sensibly affected, viz. which are caused by some action from without. Accordingly, when in time greater precision of speech came to be considered necessary, the simple form of the verb was restricted to its principal use, that of denoting an action performed by a third person; while its secondary offices, such as the representing of an action performed by the person addressed, by the speaker himself, by more than one person, &c. were pointed out by various additions made to the original form.

SINGULAR.

- קטל 3 m. The *a* of the first radical is long, because it terminates a simple syllable; that of the second, which has to form a mixed one, is short (§ 16. a.).
- קטלה 3 f. Here ה, which in Hebrew is the characteristic of the fem. gender, is affixed to the root; and as this letter when final must be preceded, according to the rules of orthoëpy, by a vowel in which it rests, the last radical letter ל takes (ַ), and the vowel of the second is rejected as superfluous (§ 104. 2.).
- קטלה 2 m. Consisting of the root, with the addition of ה, the principal letter and vowel of the pron. אַתָּה, affixed.
- קטלה 2 f. The root with the affixed ה of the pron. אַתָּה.
- קטלה 1 c. The preceding with the addition of the vowel (ִ) of אַתָּה (see § 225).

PLURAL.

- קטלו 3 c. The termination of the plural in Heb. is ם, which is affixed to verbs by means of the semi-vowel ך: but, in

order to make the necessary distinction between the termination of the third pers. plural and the affixed pronoun of that person in the accusative, the ך of the former was changed into its cognate ך; which, although ultimately rejected as superfluous, is still in a few places to be met with (§ 226).

- קטלתם 2 m. Here ת affixed to the root represents the second person, and ך the plural. As the word is thus increased in length by an accented syllable, the vowel of the first radical is rejected (§ 104. 1.).
- קטלתך 2 f. The letter ת, as in the preceding, designates the person, and ך for distinction's sake the number.
- קטלני 1 c. Composed of the verbal root and the principal letters (נר) of the pronoun of this person.

Infinitive.

§ 161. The Infinitive, or *nomen actionis*, is formed from the root in the manner following:

- קטול *absol.* When unconnected with a following noun, or absolute, the infinitive merely changes the second *a* of the root into its first modification *ō*, of which ך is the bearer.
- קטל *const.* When placed in construction with another noun the vowel of the first radical is rejected; for the word is considered as increased in length by that which follows, and with which it is in close connection. See § 104. 3. The same form is taken on receiving a preposition.

Future.

§ 162. The *Future* (עתיד) or secondary tense of every species is formed from the infinitive construct either by prefixing, or by both prefixing and affixing, the principal parts of the personal pronouns, to denote person, number, and gender.*

* This difference between the preterite and future tenses in the manner of receiving the fragmentary pronouns, may possibly arise from the fact that in the preterite the performed *action* is uppermost in the speaker's mind, and on that account is placed first in the narration; while in the future, on the contrary, the *action* has as yet no existence, and accordingly is placed after the *person* of whom it is predicated that he is about to perform it.

SINGULAR.

- יִקְטֹל 3 *m.* Here *י*, the principal letter of *יָקוּץ* (§ 123), is originally prefixed with *Sh'wa*, thus יִקְטֹל; but by § 104. 1. *a.* this *Sh'wa* is changed into the vowel (*.*), thus יִקְטֹל, which by § 92. 4. becomes יִקְטֹל.
- תִּקְטֹל 3 *f.* The *ת* characteristic feminine, which is prefixed to the word, is hardened into its cognate *ת* (§ 73. 2. *d.*).
- אֶקְטֹל 2 *m.* The *א* here prefixed is from the pron. אֲנִי.
- תִּקְטְלִי 2 *f.* The prefixed *ת* is from the pronoun אַתְּ; and the affirmative is the characteristic vowel (*י־*) of the feminine (§ 127). The vowel of the second radical is rejected in this tense also when the third receives one (§ 103. 2. *a.*).
- אֶקְטֹל 1 *c.* א from אֲנִי is prefixed to denote the first person. The preference is here given to the servile א as the representative of אֲנִי; because if י were taken, this person of the verb would be liable to be confounded with the third pers. sing.; and if נ, with the first pers. plur. As א is one of the weakest of the consonants, it takes instead of (*.*) the longer cognate vowel (*י־*) (§ 88. 1.).

PLURAL.

- יִקְטְלוּ 3 *m.* To the third pers. masc. sing. is added the plural termination יָךְ (§ 123), the *י* of which is in general rejected. So that the person is designated by the *י* of the third person prefixed to the root, and the number by the plur. term. *י* or יָךְ.
- תִּקְטְלוּ 3 *f.* To the sing. form is affixed the syllable יָךְ from יָךְ, to denote plurality.
- יִקְטְלוּ 2 *m.* Here again, as in the third pers., the plur. termination *י* or יָךְ is appended to the singular form.
- תִּקְטְלוּ 2 *f.* In this case the affixed syllable יָךְ is from the pron. אַתְּ, and denotes both gender and number; consequently the *י* of the sing. is rejected as superfluous. And hence it happens that the fem. plurals of the sec. and third persons appear alike, although they are substantially different, the term. of the former being derived from the pron. אַתְּ, while that of the latter is a fragment of יָךְ.
- אֶקְטֹל 1 *c.* The prefixed *א* is from אֲנִי.

This manner of designating person, number, and gender, obtains throughout the future of all the species of all verbs whatsoever.

Imperative.

§ 163. In Hebrew the Imperative is used only in the second person of both genders and numbers. And as this mode always designates an action which is yet to take place, it is very properly formed from the future of the indicative, by the omission of the personal prefix, which is readily understood, while by this means the requisite brevity of expression is obtained. Thus,

<i>Imp.</i>		<i>Fut.</i>	
	SING.		
קַטֵּל		תִּקְטֹל	2 m.
קַטְּלִי		תִּקְטְלִי	2 f.
	PLUR.		
קַטְּלוּ		תִּקְטְלוּ	2 m.
קַטְּלֵנָה		תִּקְטְלֵנָה	2 f.

In both these cases, where two Sh'was concur at the commencement of a word, the first of them is changed into short *i*. See §§ 102. 1. a., 104. 1. a.

Participles.

§ 164. The Active Participle, or *nomen agentis*, is formed in the Kal species by changing the *a* of each syllable of the root into the two modifications of that vowel, *o* and *e* (§ 10. 3.); thus קַטֵּל *he killed*, קָטֵל *one killing, a killer*. The form of the Passive Participle, or *nomen patientis*, is קָטוּל *one killed*. These are varied to express the accidents of gender, number, and regimen, like other attributives.

§ 165. The formation of the infinitive from the preterite, the future from the infinitive, and the imperative from the future, holds throughout all the species. And it is extremely natural that this should be the case: for the preterite designates an action which has been performed; and the infinitive, the abstraction of such action from its concomitants of person, number, &c. And as an action which has once been performed may be performed again, by prefixing the personal pronouns to this abstract noun (see § 162), the future tense is formed; and from this latter, for the purpose of intimating that such action *must* be performed again, is as we have seen derived the imperative.

We will now give the whole of the simple species at one view.

§ 166. *Paradigm of the First or KAL Species of קטל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קטלוּ		קטלהּ		קטל 3
קטלתן		קטלתם	קטלתהּ		קטלתהּ 2
	קטלנהּ		קטלתיהּ		1

Infinitive.

קטל	Const.	קטול	Abs.
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Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תקטלנהּ		תקטלוּ	תקטלהּ		תקטל 3
תקטלתן		תקטלתם	תקטלתהּ		תקטלתהּ 2
	תקטלנהּ		תקטלתיהּ		1

Imperative.

קטלנהּ	קטלוּ	קטלי	קטל 2
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Participles.

קטלוח	קטלים	קטלהּ	קטל A.
קטלוחת	קטלויים	קטלתהּ	קטל P.

NIPH' HAL.

§ 167. *Preterite.* This species consists of the original form of Kal, viz. קטל (§ 113), with the letter נ prefixed, thus נקטל; which by changing the first (,) into (.), according to § 104. 1. a., becomes נקטל. The persons, numbers, and genders, are denoted by the same pronominal augments as in Kal.

§ 168. *Infinitive.* The infinitive absolute changes the vowel *a* of the preterite into its modification *o*, thus נקטול. Or else its characteristic נ receives ה prosthetic, thus הנקטול (§ 80); when נ becomes assimilated to the first radical, which is signified by an inserted Daghes; and that this may be expressed with the utmost distinctness, it takes the simple

open vowel *a*, whence we have הִקְטִיל. The construct form of the infinitive takes, in contradistinction to the absolute, its other modification *e* (§ 10. 3.) for the ultimate vowel, thus הִקְטִילֵּ.

§ 169. *Future.* This tense is formed from the infinitive construct by means of the same prefixes and affixes as in Kal, e. g. inf. const. הִקְטִילֵּ, fut. יִהְיֶה הִקְטִיל, which according to § 77. 3. becomes יִקְטֵל; and so on of the other persons and numbers.

§ 170. *Imperative.* The imperative of Niph'al is likewise formed from the second person of the future by rejecting the prefixed ה, in consequence of which the ה prosthetic is restored, e. g. fut. תִּקְטֵל for תִּקְטֵלֵּ whence imp. הִקְטֵל, &c.

§ 171. *Participle.* The Niph'al participle—for from the nature of this species it can have but one—is formed from the third pers. masc. preterite by changing its ultimate (ִ) into (ֵ), thus נִקְטֵל; for a participle is in reality a verbal noun, and all nouns, except a certain class called Cegholates, have a long vowel in the final syllable.

§ 172. *Paradigm of the Second or NIPH'HAL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	נִקְטְלוּ		נִקְטְלָהּ		נִקְטֵל 3
נִקְטְלוּהָ		נִקְטְלוּהֶם	נִקְטְלָהּ		נִקְטְלָהּ 2
	נִקְטְלוּהֶם		נִקְטְלָהּ		נִקְטְלָהּ 1

Infinitive.

הִקְטִילֵּ	Const.	הִקְטִיל	Abs.
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Future.

תִּקְטֵלָהּ	יִקְטֵלָהּ	תִּקְטֵל	יִקְטֵל 3
תִּקְטֵלָהּ	תִּקְטֵלָהּ	תִּקְטֵלֵּ	תִּקְטֵל 2
	נִקְטֵל		נִקְטֵל 1

Imperative.

הִקְטֵלָהּ	הִקְטֵלָהּ	הִקְטֵלֵּ	הִקְטֵל 2
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Participle.

נִקְטֵלָהּ	נִקְטֵלֵּ	נִקְטֵלָהּ	נִקְטֵל
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PI'HEL.

§ 173. *Preterite*. The characteristic of the intensive species, viz. Daghesh forte in the second radical, is expressed in the most distinct manner possible by means of the preceding (), which is the shortest of all the vowels, thus קָטַל; and this consequently is retained throughout the whole tense, which is inflected in the same manner as the preterite of Kal and Niph'al.

§ 174. *Infinitive*. The infinitive absolute takes *ā* instead of *i* for the first vowel, and *o* for the second as in Kal, thus קָטַל. The construct retains the ultimate *e* of the preterite, thus קָטַל.

§ 175. *Future*. This tense is formed from the infinitive construct in the same manner as in the preceding species, with the exception that, as the first radical has here a vowel of its own (), the original Sh'wa of the prefixed pronouns is retained, e. g. inf. constr. קָטַל fut. יִקְטַל, &c.

§ 176. *Imperative*. Formed from the sec. pers. fut. by rejecting the prefix, thus קָטַל, &c.

§ 177. *Participle*. The Participle of the Pi'hel species is formed from the infinitive construct by prefixing the letter מ, e. g. מִקְטַל. This prefix, by means of which the participles of all the subsequent species likewise are formed, is the chief letter of the pronoun מִי *who*; hence מִקְטַל *one who murders, a murderer*.

§ 178. *Paradigm of the Third or PI'HEL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְוּ		קָטַלְהָ		קָטַל 3
קָטַלְתֶּן		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְוּהָ			קָטַלְתִּי	1

Infinitive.

קָטַל	Const.	קָטַל	Abs.
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Future.

יִקְטַלְוּהָ	יִקְטַלְוּ	יִקְטַלְהָ	יִקְטַל 3
יִקְטַלְתֶּן	יִקְטַלְתֶּם	יִקְטַלְתִּי	יִקְטַלְתָּ 2
	יִקְטַלְוּהָ		יִקְטַלְתִּי 1

Imperative.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
קְטִילָה	קְטִילֵה	קְטִילִי	קְטִיל 2

Participle.

מְקַטֵּלִים	מְקַטֵּלִים	מְקַטֵּלָה	מְקַטֵּל
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PU'HAL

§ 179. *Preterite.* This species, the passive of the preceding, has also the characteristic Daghesh. Its first vowel is *ū*, and its second *ā*, thus קָטַל. Person, number, &c. are signified by the addition of the same fragments of the personal pronouns as before.

§ 180. *Infinitive.* The absolute form changes the vowel *a* of the second radical of the preterite into *o*, thus קָטַל. In the construct the original vowel is restored, thus קָטַל.

§ 181. *Future.* The future is formed, as in the active voice, by prefixing the personal pronouns with Sh'wa, thus קָטַל.

§ 182. *Imperative.* The imperative is wanting. The Pu'hal species is used only as a passive, in which the action does not originate with the subject of the verb; and hence the Orientals did not conceive it logical to address such subject imperatively. The Niph'hal indeed possesses this mode; but that species, it will be recollected, is used with a reflexive as well as passive signification, and it is in the former of these meanings alone that the imperative can ever be employed, as קָטַל *take heed to thyself*.

§ 183. *Participle.* Formed as in Pi'hal by prefixing מְ to the infinitive construct, and lengthening (-) into (·), as in Niph'hal, thus מְקַטֵּל.

§ 184. *Paradigm of the Fourth or PU'HAL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלָה		קָטַלָה		קָטַל 3
קָטַלְתִּי		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְתֶּם			קָטַלְתִּי	1

Infinitive.

קָטַל Const. קָטַל Abs.

Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תִּקְטְלֶנָּה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל 3
תִּקְטְלֶנָּה		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל 2
	נִקְטְלִי			אִקְטֹל	1

Imperative.

(wanting)

Participle.

מִקְטָלִים מִקְטָלִים מִקְטָלָה מִקְטָל 2

HIPH' HIL.

§ 185. *Preterite.* הִקְטִיל. The persons, numbers, and genders of the preterite of the causative species are formed, as in the preceding, by affixing the chief parts of the personal pronouns. The second vowel (ִ) is rejected, and its place supplied by the appropriate vowel (ֶ) of the preterite, in those persons where the third radical takes Sh'wa; and thus is prevented the occurrence of a long mixed syllable in the middle of a word, which is inadmissible: consequently (ִ) is retained only in the third person singular and plural of this tense.

§ 186. *Infinitive.* In the absolute form הִ characteristic takes the vowel *ā* instead of *ī*; and the second radical changes *ī* into *e*, thus הִקְטֵיל. The construct restores *ī* to the second syllable, thus הִקְטִיל.

§ 187. *Future.* Formed as usual from the infinitive construct by prefixing the pronouns with Sh'wa, thus יִהִקְטִיל, which by § 77. 3. becomes יִקְטִיל. As in the preterite, *ī* is retained in those persons only in which the third radical ends the word, or has a vowel of its own; in the others it is changed into its cognate *e*, thus תִּקְטֵלָה.

§ 188. *Imperative.* When the pronominal הִ is rejected, הִ characteristic is restored, e. g. fut. תִּקְטִיל for תִּהִקְטִיל, imp. הִקְטִיל. In the masc. sing. only, (ִ) is changed for the sake of brevity into (ֶ),

thus הַקָּטֵל; in the rest of the mode the form of the future is retained, thus הַקָּטִיל, &c.

§ 189. *Participle.* Formed from the infinitive construct by prefixing מ, and consequently rejecting ה, whose vowel it takes (§ 77. 3.), thus מַקְטִיל for הַמְקַטִּיל.

§ 190. *Paradigm of the Fifth or Hiph'hil Species of קָטַל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִיל 3
הִקְטִילְתֶּן		הִקְטִילָתֶם	הִקְטִילָהּ		הִקְטִילָהּ 2
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִיל 1

Infinitive.

הַקְטִיל	Const.	הַקְטִיל	Abs.
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Future.

תִּקְטִלְנָהּ	יִקְטִילוּ	תִּקְטִיל	יִקְטִיל 3
תִּקְטִלְנָהּ	תִּקְטִילוּ	תִּקְטִילִי	תִּקְטִיל 2
	יִקְטִיל	אִקְטִיל	1

Imperative.

הִקְטִילְנָהּ	הִקְטִילוּ	הִקְטִילִי	הִקְטִיל 2
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Participle.

מַקְטִילֹת	מַקְטִילִים	מַקְטִילָהּ	מַקְטִיל
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HOPH'HAL.

§ 191. *Preterite.* The passive of Hiph'hil, which also has ה for its characteristic, takes *o* or *u* for the first vowel, and *a* for the second, thus הִשָּׁקַט, הִקְטַל.

§ 192. *Infinitive.* In the absolute the vowel *a* of the second radical changes into *e*, thus הִקְטַל. In the construct it remains unaltered, thus הִקְטַלְךָ, הִקְטַלְהוּ.

§ 193. *Future*. Formed as usual by prefixing the personal pronouns to the infinitive construct, e. g. יִהְיֶה , יִהְיֶה , which by § 77. 3. are contracted into יִהְיֶה and יִהְיֶה .

§ 194. *Imperative*. The imperative of this species is wanting, for the same reason as in Pu'hal.

§ 195. *Participle*. Formed by prefixing מ to the infinitive construct, and changing (-) into (+), thus מִהְיֶה , מִהְיֶה , contracted by § 77. 3. into מִהְיֶה , מִהְיֶה .

§ 196. *Paradigm of the Sixth or HOPH'HAL Species of קטל*.

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילָּהּ		הִקְטִילָּהּ		הִקְטִילָּהּ 3
הִקְטִילָּהּ		הִקְטִילָּהּ	הִקְטִילָּהּ		הִקְטִילָּהּ 2
	הִקְטִילָּהּ		הִקְטִילָּהּ		הִקְטִילָּהּ 1

Infinitive.

הִקְטִילָּהּ	Const.	הִקְטִילָּהּ	Abs.
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Future.

תִּקְטִילָּהּ	יִקְטִילָּהּ	תִּקְטִילָּהּ	יִקְטִילָּהּ 3
תִּקְטִילָּהּ	יִקְטִילָּהּ	תִּקְטִילָּהּ	יִקְטִילָּהּ 2
יִקְטִילָּהּ		יִקְטִילָּהּ	יִקְטִילָּהּ 1

Imperative.

(wanting)

Participle.

מִקְטִילָּהּ	מִקְטִילָּהּ	מִקְטִילָּהּ	מִקְטִילָּהּ
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HITHPA'HEL.

§ 197. *Preterite*. This species is formed by prefixing the syllable הִ to the infinitive construct of Pi'hel, adding the usual pronominal terminations to denote person, number, and gender, thus הִתְקַטֵּל , הִתְקַטֵּל , &c.

§ 198. *Infinitive.* The infinitive absolute is wanting; the construct retains the form of the preterite unchanged.

§ 199. *Future.* Formed from the infinitive by prefixing the personal pronouns, e. g. יהתקטל, contracted by § 77. 3. into יתקטל.

§ 200. *Imperative.* Formed from the future by rejecting the pronominal prefix of the second person, and restoring ה, e. g. fut. התקטל for התתקטל, imp. התקטל.

§ 201. *Participle.* Formed from the infinitive by prefixing מ; when by § 77. 3. the preformative ה is rejected, and its vowel given to מ, e. g. מותקטל for מתתקטל.

§ 202. *Paradigm of the Seventh or HITHPA'HEL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	התקטלו		התקטלה		התקטל 3
התקטלתן		התקטלתם	התקטלת		התקטלת 2
	התקטלנו			התקטלתו	1

Infinitive.

התקטל	Const.	(wanting)	Abs.
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Future.

תתקטלנה	יתקטלו	תתקטל	יתקטל 3
תתקטלנה	תתקטלו	תתקטלי	תתקטל 2
	תתקטל		אתקטל 1

Imperative.

התקטלנה	התקטלו	התקטלי	התקטל 2
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Participle.

מתקטלות	מתקטלים	מתקטלה	מתקטל
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Paradigm of Perfect Verbs.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הֻקְטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הֻקְטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הֻקְטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הֻקְטַלְתִּי	הִתְקַטַּלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הֻקְטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הֻקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הֻקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הֻקְטַלְנוּ	הִתְקַטַּלְנוּ
INFINITIVE.							
<i>Absol.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	
<i>Constr.</i>	קָטַל	הִקְטִיל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
FUTURE.							
<i>Sing.</i> 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטִילנהּ	תִּקְטְלנהּ	תִּתְקַטְּלנהּ
2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
IMPERATIVE.							
<i>Sing.</i> 2 m.	קָטַל	הִקְטִיל	קָטַל		הִקְטִיל		הִתְקַטַּל
2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי		הִקְטִילִי		הִתְקַטְּלִי
<i>Plur.</i> 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ		הִקְטִילוּ		הִתְקַטְּלוּ
2 f.	קָטְלנהּ	הִקְטִילנהּ	קָטְלנהּ		הִקְטִילנהּ		הִתְקַטְּלנהּ
PARTICIPLES.							
<i>Active.</i>	קָטַל		מְקַטֵּל		מְקַטֵּל		מְקַטֵּל
<i>Passive.</i>	קָטוּל	נִקְטָל		מְקַטָּל		מְקַטָּל	

§ 203. The preceding table exhibits the entire perfect verb as inflected through all the species. In order to insure a correct pronunciation, whenever the tone-syllable, which is usually on the ultimate, occurs on the penult, it is marked by an accent ([˘]) placed on that syllable.

OPTATIVE AND POTENTIAL MODES.

Future Paragogic.

§ 204. The Hebrew Future not only declares that an action is about to happen at some period of time not yet arrived, but is also employed to intimate in addition a *desire* towards the performance of such action existing in the mind of the speaker or writer: thus אֶקְטֹל *I will or shall kill*, אֶקְטֹלָה *I wish to kill*, or *oh, that I may kill!* The latter mode shows that the action originates in the mind of the speaker, on the part of whom it expresses either strong desire for its accomplishment (and thence its use as an exclamation), or a feeling of confidence that it will be performed.

§ 205. This mode, called the Optative, is formed by adding to the future of the indicative the syllable ה־ with its directing power, by means of which the desire of the subject is more forcibly expressed as directed towards the action, e. g. אֶזְמֶר *I will sing*, אֶזְמַרְהָ *heartily will I sing!* Ps. 9 : 3. ; וְנִשְׁלִיכָהּ נִתְחַקֶּה *let us break and let us cast away!* Ps. 2 : 3. Sometimes it is used to express *determination* on the part of the speaker, e. g. אֶשִׁירָה *now will I sing*, Is. 5 : 1., אֶחַלֶּקָהּ *I will surely divide*, Ps. 60 : 8., אֶל־אֲבוֹשָׁה *I will surely not be ashamed*, Ps. 25 : 2. 31 : 2., אֶל אֶפְלָה *I will by no means fall*, 2 Sam. 24 : 14. ; see Job 9 : 27, 35. 10 : 1. It is also employed simultaneously with the imperative, for the purpose of *exhortation*, e. g. בָּרְכֶנָּה *come, let us sing*, Ps. 95 : 1., וְנִבְרָכָהּ וְנִשְׁתַּחֲוֶהָ *come, let us worship and bow down*, v. 6.

§ 206. The peculiar force of this form of the future renders it capable of being employed in those cases only where the speaker is himself the performer or one of the performers of the action, viz. in the first person singular and plural. In a very few instances its use is extended to the third person, e. g. יִהְיֶשָׁה *oh, that he may hasten*, Is. 5 : 19. ; and as a simple assertion, וְהִעָנְבָהּ *and she doted*, Ezek. 23 : 20. Occasionally we find ה־ for הָ, e. g. וְאֶקְרָאָהּ 1 Sam. 28 : 15., וְיִשְׁמְעָהּ Ps. 20 : 4.

§207. 1. The paragogic ה is sometimes also affixed to the imperative, for the purpose of softening the *command* into a warm and anxious *request*, its force answering in such case to the English *I pray*, e. g. עיר *awake*, עירָה *awake, I pray thee*, Ps. 59 : 5., הִקְיָצָה *id.* v. 6.; so שָׁמְעָה *hear, I pray*, הִקְשִׁיבָה *id.* Ps. 61 : 2., קוּמָה *oh, arise!* Ps. 3 : 8.

2. When ה paragogic is affixed to the future, it occasions the rejection of the preceding vowel, if it be a mutable one, by § 103. 2. *a.*, thus אֶזְמַרְהָ, אֶזְמַרְהָ. When affixed to the imperative Kal of perfect verbs, if the second radical has *ō*, this vowel is shortened and shifted back to the first (§ 103. 2. *b.*), e. g. שָׁמַרְהָ, שָׁמַרְהָ 1 Chron. 29 : 18.; those which have *ā* reject it, and then, on the concurrence of two Sh'was, the first is changed into *ī* (§ 104. 1. *a.*), e. g. שָׁכַבְהָ, שָׁכַבְהָ Gen. 39 : 7, 12. for שָׁכַבְהָ.

Future Apocopate.

§ 208. When the Future expresses a *wish* or *command*, or is connected with the succeeding word by Makkeph, it is enounced with greater brevity than usual: in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation (§ 163); and in the latter, in consequence of its close connection with the following word, which causes it to lose the accent that enabled the ultimate long vowel to form a mixed syllable (§ 70).

§ 209. This contraction of the regular form of the verb from the first of the above causes, appears in the following ways, according to the nature of the several classes of verbs.

1. In the perfect verb it occurs only in the Hiph'hil species, whose ultimate vowel *ī* is changed into its modification *ē*, e. g.

Hiph. fut. יִקְטִיל, apoc. יִקְטֵל; fut. יִבְרִיל, apoc. יִבְרֵל.

2. In verbs עִי this contraction takes place in both Kal and Hiph'hil; in the former *ū* is changed into *ō*, e. g.

Kal fut. יִקֹּם, apoc. יִקֹּם; fut. יִמּוֹת, apoc. יִמּוֹת.

In Hiph'hil of these as of the perfect verbs, *ī* is changed into *ē*, e. g.

Hiph. fut. יִקִּים, apoc. יִקֵּם; fut. יִמִּית, apoc. יִמֵּת.

3. In verbs לָה every species is subjected to a change. In Kal this consists in eliding the ultimate radical ה, and shifting back the vowel

of the second radical to the first, when this latter is destitute of one, e. g.

Kal fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְאֶה, apoc. יִרֶא.

In Pi'hel ה rad. is rejected together with the preceding vowel, e. g.

Pi'hel fut. יִגְלֶה, apoc. יִגַּל; fut. יִכְלֶה, apoc. יִכַּל.

In Hiph'hil ה is rejected, and (ה) given also to the preformative, e. g.

Hiph. fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְפֶּה, apoc. יִרְפֶּה.

§ 210. According to the peculiar signification of the future apocope, its use is restricted mostly to the third person, to intimate a *wish* for the performance of an action by such person, e. g. יִהְיֶה אֹר *may light exist, may there be light*, Gen. 1 : 3., יִצָּחַק יְהוָה בֵּינִי וּבֵינָה *the Lord watch between me and thee*, 31 : 49. It is also frequently employed with the negative particle אַל to express *dissuasion*, e. g. אַל יִשְׁטָם *may it not wander*, Prov. 7 : 25.; and likewise in the second person, e. g. אַל תְּהִי *do not be*, 3 : 7., אַל תֵּךְ *let not go*, 4 : 13.; seldom with לֹא, e. g. לֹא תִסָּק *it shall not continue*, Gen. 4 : 12.; once in the first person, as a direct negation, viz. לֹא אֶסָּק *I will not continue*, Deut. 18 : 16.*

* The Arabic, which of all the Shemitish dialects is distinguished by the greatest fullness of inflection, and consequent definiteness of expression, exhibits the above with other varieties in the meaning of the verb in a much more marked and uniform manner. In that language, as in Hebrew, the verb has but two tenses, a preterite and a future; this latter, however, is inflected in three different ways besides the primary form, for the purpose of indicating those modifications of the simple idea, and those relations which actions bear to one another, which in the Indo-European languages are signified by the different modes. They are as follows :

1. The *Conjunctive* is formed by changing the final (ة) of the indicative into (َ), and eliding the affirmative ن, e. g. ind. يَقْتُلُ, conj. يَقْتُلْ; ind. يَقْتُلِينَ, conj. يَقْتُلِي. It is used in general to represent an action as the *purpose* or *design* of another action.

2. The *Conditional* is formed from the preceding by rejecting the final (َ), e. g. conj. يَقْتُلْ, cond. يَقْتُل. It is most frequently employed in hypothetical sentences, to express an action as the *condition* or *consequence* of the performance of another action.

3. The *Emphatic* is formed by adding to the simple future a double or single ن, e. g. ind. يَقْتُلُ, emph. يَقْتُلُنْ or يَقْتُلْن. It is employed chiefly in *wishing, requesting, or forbidding*.

§ 211. The same shortening of the ultimate vowel and elision of ה final are caused by a following Makkeph, e. g. יִקְרָא־לְכֹהֵן Is. 6 : 8., יִקְרָא לְאֹדֶר Job 3 : 9. And, as ׀ conversive when prefixed to the future has the effect of drawing the accent further back towards the commencement of the word, the reception of this particle generally results in a similar contraction of the final vowel (§§ 215, 216), e. g. יִיבְדֹּל, יִבְדֹּל, יִבְדֹּל; יִכְבֹּד, יִכְבֹּד, יִכְבֹּד. When the penult of the apocopated form is a simple syllable, in which case it has the preference in taking the accent (§ 57. 4.), the ultimate is frequently still further shortened, e. g. fut. יוֹסִיף, apoc. יוֹסֵף, conv. יוֹסֵף; apoc. יָשָׁם, conv. יָשָׁם; apoc. יָקָם, conv. יָקָם; apoc. יָרָא, conv. יָרָא.

WAV CONVERSIVE FUTURE.

§ 212. In addition to the two absolute tenses, Preterite and Future, which the Hebrew verb exhibits, there is also a relative past, or Imperfect tense, which is very appropriately framed by prefixing to the future the principal letter ׀ of the verb of existence הָיָה = הָיָה; thus יִקְטֹל *he will kill*, יִקְטֹל, and *he was killing, he killed*; and as this particle in a manner *converts* the future into a preterite, it has received the name of *Wav Conversive* (וַיְהִי הַמְּוָקֵף).

§ 213. Although this mode of forming a new tense may appear at first sight arbitrary in the extreme, a consideration of its precise force will show us that its construction is both natural and highly ingenious. The imperfect or historical tense differs from the preterite, inasmuch as by the latter an event is merely stated *to have taken place* at some previous point of time; but when using the former, the speaker goes back in imagination to that period in which the action designated *was being performed*, and expresses himself accordingly, even though intending to convey the idea that it has already been brought to a close: thus in the phrase, *I saw a man who was writing a letter*, nothing is said about the completion of the act of writing, although that may have taken place long before; it is asserted only that at a period antecedent to that in which the statement is made, the act was in the course of performance. Accordingly the Hebrew imperfect is very properly compounded of a fragment of the verb הָיָה *he or it was, there was*, by means of which the mind of the auditor is transported into the past, and the future of the verb denoting the action, which future, as shown in the Syntax (§ 964. 2.), is frequently employed as

a present. Hence the phrase *וַתֵּקַח מִפִּרְיָו וַתֹּאכַל* *she took of its fruit, and ate*, Gen. 3 : 6., is equivalent to *וְהָיָה תֵּקַח מִפִּרְיָו וְהָיָה תֹאכַל* *it was (so that) she takes of its fruit, (and) it was (so that) she eats*, where the narrator first refers his reader back to the time of the action, and then speaks of it as actually taking place.*

§ 214. 1. This ׀ is prefixed to all persons, genders, and numbers, without undergoing any change, and is always to be considered as an abridgment of *וְהָיָה* *there was, it was so*, used impersonally. It is accompanied by (ְ), the regular vowel of the second radical, although in the verb *וְהָיָה* this is lengthened into (ִ) on account of the following weak letter (§ 138. 4.). And that the short vowel may be retained, by which this particle is distinguished from ׀ conjunctive, whose connecting power it shares (see § 688 *et seqq.*), whenever the pronominal preformative of the future has a vowel of its own, it takes Dagghesh forte (§ 31), e. g. *וַיֵּאמֶר*.

2. If the preformative ׀ of the third person has Sh'wa, and thus can terminate a mixed syllable without it, Dagghesh is omitted, or more properly speaking is not inserted (§ 33. 1.), e. g. *וַיְהִי*.

3. In the first person singular, where the preformative א is a guttural, and consequently incapable of receiving Dagghesh although accompanied by a vowel, the first syllable is completed by lengthening (ִ) into (ִ), e. g. *וָאֵשֶׁלַח* Jer. 44 : 4., *וָאֵמְלִיךָ* 1 Sam. 12 : 1., *וָאֵמַר* Ex. 4 : 23. 32 : 24.

§ 215. This prefix, which increases the word at its commencement by a syllable, exercises an influence on the accent, and thence on the ultimate vowel, in the modes following :

1. The accent of the future, which according to § 57. 1. regularly accompanies the ultimate syllable, is shifted to the penult, if capable of receiving it (see § 57. 4.), on the addition of ׀ at the commencement of the word; in order that it may not be preceded by more than one syllable (§ 64).

2. If the ultimate vowel is long, and makes a mixed syllable by the aid of the accent (§ 55. 1.), when this latter is shifted back on the reception of ׀ conversive, the vowel is necessarily shortened, e. g. *וַיֵּשֶׁב, וַיֵּשֶׁב, וַיֵּשֶׁב; וַתֵּשֶׁב, וַתֵּשֶׁב, וַתֵּשֶׁב; וַיֵּאמֶר, וַיֵּאמֶר, וַיֵּאמֶר.*

* In Arabic this tense is formed by placing before the future the verb of existence in the preterite as a separate word, agreeing with the nominative in number and person, e. g. *كَانَ يَخْرُجُ* *he was (so that) he goes out*, i. e. *he went out*.

3. The same is the case in the future of the Niph'al species, where also the ultimate vowel is long, e. g. **וַיִּצְטָקְהָ, וַיִּצְטָקְהָ**; and in future Pihel when the second radical is a letter incapable of receiving Daghesth, and the preceding syllable is consequently simple, e. g. **וַיִּבְרָךְ, וַיִּבְרָךְ**.

4. But if the penult is a mixed or the ultimate a simple syllable, the accent remains on this latter, whose vowel accordingly retains its length, e. g. **וַיִּשְׁפָּח, וַיִּשְׁפָּח**; **וַיִּתֵּן, וַיִּתֵּן**; **וַיִּקְרָשׁ, וַיִּקְרָשׁ**; **וַיִּצְאָ, וַיִּצְאָ**.

§ 216. In future Hiph'hil, although the accent remains with the ultimate on receiving ו conversive, the vowel (ו) of this syllable is changed into (..), e. g. **וַיִּבְרָךְ, וַיִּבְרָךְ**; **וַיִּצְאָ, וַיִּצְאָ**; **וַיִּתֵּן, וַיִּתֵּן**.

§ 217. 1. If the third radical is ה, which in the future always rests in (ו) (see § 438. 3.), on taking ו conversive, this short vowel is rejected, and likewise the final ה, which by the rejection of the preceding vowel is rendered entirely inaudible, e. g. **וַיִּבְרָךְ, וַיִּבְרָךְ**. Or else the ה is rejected and (ו) shifted to the first radical, e. g. **וַיִּבְרָךְ, וַיִּבְרָךְ**; in the verbs **וַיִּתֵּן** and **וַיִּתֵּן**, the (ו) on being thus shifted back is changed into (.) the homogeneous vowel of the following ו, and the euphonic vowel given to the preformative (§ 162) is rejected as being now superfluous, thus **וַיִּתֵּן, וַיִּתֵּן**; **וַיִּתֵּן, וַיִּתֵּן**.

2. In the sec. and third pers. fem. plur. also the ה of the affirmative **וַיִּתֵּן** is elided on the reception of ו conversive, e. g. **וַיִּתֵּן, וַיִּתֵּן** Gen. 19: 33, 35., **וַיִּתֵּן, וַיִּתֵּן** v. 36., **וַיִּתֵּן, וַיִּתֵּן** Ex. 1: 17., **וַיִּתֵּן, וַיִּתֵּן** ib. If, however, the penult is a mixed syllable, ה generally remains, e. g. **וַיִּתֵּן, וַיִּתֵּן** Gen. 24: 61.; in a very few instances it is omitted, e. g. **וַיִּתֵּן, וַיִּתֵּן** Ex. 1: 19.

WAV CONVERSIVE PRETERITE.

§ 218. As the Future tense becomes a Preterite by means of a prefixed ו accompanied by the vowel (ו), the Preterite is converted into a relative Future on receiving the same letter without a vowel, which is distinguished from simple ו conjunctive by its power of removing the accent of the preterite of perfect verbs from the penult syllable to the ultimate, e. g. **וַיִּתֵּן, וַיִּתֵּן** *thou hast killed*, **וַיִּתֵּן, וַיִּתֵּן** *and thou shalt kill*.*

* We may suggest that the reason why the accent is transferred to the last syllable instead of being carried back as in the future, or even allowed to retain its original position on the penult, is that it may give greater prominence to the affixed pronoun denoting the subject of the verb, and thus produce a degree of resemblance to the future proper. See § 162. note.

§ 219. 1. The chief and indeed the only force of ׀ conversive preterite may be affirmed to consist in its quality of *conjunction*; since it seldom occurs unless preceded in the same phrase by a future proper or an imperative, in which case its sole office appears to be to connect the simple meaning of the verb, which is expressed by the preterite (see § 160), with what precedes, showing that the accessory idea of *futurity* or *command* is to be attributed also to the verb thus connected:

a. with a future, e. g. וְנָתַן אֵלֶיךָ אֹתָוּ *when a prophet shall arise in the midst of thee, and (shall) give thee a sign*, Deut. 13 : 2. ; or a participle with a future signification, e. g. הִנְנִי מַעֲרִים בְּרֹאשֵׁיכֶם מִדְּהַמְקוֹמָם אֲשֶׁר מִכְרַתֶּם אֹתָם שָׁמָּה וְהֵשִׁבְתִּי גְמֻלְכֶם בְּרֹאשֵׁיכֶם *behold I (am) about to raise them out of the place whither ye have sold them, and (will) return your deed upon your own head*, Joel 4 : 7. ; and, *b.* with an imperative, e. g. וְאָמַרְתָּ לָּךְ *go thou and say*, Is. 6 : 9. ; רָעוּ וְהִזְזִינוּ *tremble and hear*, 8 : 9. ; or an infinitive used as an imperative, e. g. וְאָמַרְתָּ הִלְדָּה *go and say*, Jer. 39 : 16., and thus very frequently.

2. It is also prefixed to a preterite signifying *command*, where the expression לָךְ or הִלְדָּה, indicating command or entreaty to do that intimated by the ensuing verb, is omitted, and left to be supplied by the reader, e. g. וְהָיִיתָ לְאִישׁ חֲזָקָה *and be strong and show thyself a man*, 1 Kings 2 : 2, 3.

§ 220. The only change produced by the procession of the accent in this form is, that when the second radical has Hholem (§ 133), which can now no longer form a mixed syllable, it is changed into its corresponding short vowel Kamets Hhatuph, e. g. וְיָבִילָהּ, וְיָבִילָהּ.

REMARKS ON THE PERFECT VERBS.

KAL.

Preterite.

§ 221. *Third pers. masc. sing.* 1. The second radical letter retains its *ā* in all those persons of the preterite in which the third is destitute of a vowel, except in a few instances, where *ɪ* or *ɛ* is taken instead, e. g. וְרָשָׁתָם Deut. 4 : 1, 22. 11 : 8, 23. 19 : 1. 30 : 5. Josh. 1 : 15., וְלִדְרִיתִי Num. 11 : 12. Jer. 2 : 27. 15 : 10. Ps. 2 : 7., וְשָׁאֲלָתִי Judg. 13 : 6. 1 Sam. 1 : 20. ; וְשָׁאֲלָתָם 1 Sam. 12 : 13. Job 21 : 29.

2. *a.* Neuter verbs whose second radical has *ɛ* (see § 134) change this vowel into *ā* in the other persons (191. 2. c.), e. g. וְנָקְנָה, וְנָקְנָה 1 Sam. 12 : 2.,

הַפִּעִי Deut. 21 : 14. *δ*. Those which have *δ* retain it throughout, thus **קָטַנְתִּי** Gen. 32 : 11., **רָכַנְתִּי** Gen. 30 : 8. Judg. 8 : 3. Ps. 40 : 13. ; except that when the accent is removed to the affirmative on account of a prefixed *ו* conversive, or of a pronominal suffix, it is shortened into *δ* (§ 220), e. g. **וַיִּכְלֶתָּ** Ex. 18 : 23., **וַיִּכְלֶתִּי** Ps. 13 : 5.

§ 222. *Third pers. fem.* The *ה* of this person is occasionally hardened into *ח* (§ 73. 2. *d.*), e. g. **אַחֲלָה** Deut. 32 : 36. for **אָחֲלָה**.

§ 223. *Sec. pers. masc.* Sometimes the complete termination of **אַתָּה** is affixed to the root, e. g. **כִּוְנַתָּה** Ps. 8 : 4., **הִעֲמִדָּתָה** 30 : 8., **הִרְעִשְׁתָּה** 60 : 4., **נִחַתָּה** Deut. 14 : 25., **בִּגְדָתָה** Mal. 2 : 14., **נִפְלַתָה** 2 Kings. 14 : 10. Once the whole pronoun is placed before the verb, **יָגֵר אַתָּה** Jer. 22 : 25. for **יָגֵר אַתָּה** = **יָגֵרְתָּה**.

§ 224. *Sec. pers. fem.* Here in like manner the full termination of the separable pron. **אַתִּי** is sometimes added, e. g. **דִּבַּרְתִּי** Jer. 3 : 5., **לִמְדָתִי** 13 : 21. Ruth 3 : 3, 4. In Syriac the *א* is regularly written, thus **ܡܠܟܬܐ**; in Arabic the affirmative **ت** takes the vowel (*ا*), thus **قَتَلْتُ**.

§ 225. *First pers. com.* According to the analogy of the other persons, the first should be formed by affixing the principal consonant or vowel of the pronoun of the first person to the root of the verb; but this would give either **קָטַלְתִּי** or **קָטַלִּי**, meaning *he killed me* or *my killing*. Hence, to avoid ambiguity, the *ח* of the preceding person is here retained, to which is added the characteristic vowel of the first person, thus **קָטַלְתִּי**. And this we find to be the case not only in Hebrew, but likewise in all the other Shemitish tongues, e. g. Chald. 2 pers. **קָטַלְתָּ** 1 pers. **קָטַלְתִּי**, Syr. **ܡܠܟܬܐ**, Arab. **قَتَلْتُ قَتَلْتُ**, Eth. **ገጠጥጥጥ**. There are however still to be discovered some indications of the purely analogical mode of formation, as **אָמַרְתִּי** Job 9 : 27. for **אָמַרְתִּי** and perhaps **אָבִירְתִּי** Job 34 : 36., which form is most frequently used in Rabbinic Hebrew. The verb in the infinitive followed by the entire pronoun likewise occurs, viz. **שִׁבַּח אֲנִי** Eccl. 4 : 2. for **שִׁבַּחְתִּי**.

§ 226. *Third pers. plur.* The full form of this person would be **קָטַלְתֶּם** (see p. 89.); but as the same letter is used as the suffix of the accusative third pers. plur., *ם* is changed for the purpose of contradistinction into *ן*, e. g. **אָקִיךָ** Is. 26 : 16., **יִדְעֶנָּךְ** Deut. 8 : 16. As however this *ן* is not necessary to perspicuity, it is almost always rejected; so that for the characteristic of the third pers. plur. we have in general *ו* alone, thus **קָטַלְוּ**. In a few instances an otiant *א* is added to the plur. term., e. g. **הִחֲלִיכֻנָּא** Josh. 10 : 24., **אָבִירָא** Is. 28 : 12., **יִשְׁוֹנָא** Jer. 10 : 5.;

which is always the case in Arabic, thus **قَتَلُوا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **ה**, like the see pers. masc. sing., e. g. **הִשְׁלַחְתְּהָ** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite : thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o* ; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. **יִגְדֵל**, **יִגְדַל** ; **יִזְקֶן**, **יִזְקֶן** ; **יִקְטֹל**, **יִקְטֹל**.

2. We meet also with some active verbs which retain *a* in the future, e. g. **יִלְבֹּשׁ**, **יִלְבֹּשׁ** Lev. 6:3. **יִדְבֹק** Jer. 13:11. Others have alternately *o* and *a*, e. g. **יִתְּשֶׁבֶר** Ex. 23:12. Lev. 26:35. **יִתְּשֶׁבֶר** v. 34. ; **יִתְּשֶׁבֶר** Job 40:17. **יִתְּשֶׁבֶר** Ps. 37:23. 147:10. ; **יִתְּשֶׁבֶר** Mal. 2:15. **יִתְּשֶׁבֶר** v. 10. And in a few instances *u* occurs, viz. **יִשְׁפֹּטוּ** Ex. 18:26. **יִתְּעַבְּרוּ** Ruth 2:8. **יִתְּשֶׁמְרוּ** Prov. 34:1. , like the Syriac **ܝܬܝܫܡܪܘ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5:29. for **יִשְׁאַג** ; so **יִשְׁתַּחֲוֶה** Ezek. 44:24. **יִצְפֹּן** Prov. 2:7. ; the same is the case in Pi'hel, e. g. **יִכְתֹּר** Ezek. 43:26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִתְּבַקֵּן** Ruth 2:8, 21. 3:4, 18. **יִתְּתַכְּרֶיךָ** 1 Sam. 1:14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **תָּה** to the third pers. masc. sing., e. g. **יִתְּחַמְּתָהּ** Gen. 30:38. **יִתְּשַׁרְתָּהּ** 1 Sam. 6:12. **יִתְּמַדְתָּהּ** Dan. 8:22. ; and once the term. of the third pers. m. plur. is retained, e. g. **יִתְּקַרְבוּ** Ezek. 37:7. for **יִתְּקַרְבְּתָהּ**.

Infinitive.

§ 231. The infinitive absolute has no anomalies ; for whether Hho-lem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **הָ**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *o*, e. g. **לִאֲכֹלָהּ** Gen. 1:30. **לְמִשְׁחָהּ** Ex. 29:29. **לְרִחֻצָּהּ** 30:18. **לְטַמְּאָהּ** Lev. 15:32. ; sometimes into *u*, e. g. **לְחַמְּלָהּ** Ezek. 16:5. ; and occasionally into *i*, e. g. **בְּשִׁנְאָהּ** Deut. 1:27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ה (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. הִקְטִיל, imp. קְטֹל; fut. הִלְבֵּשׁ, imp. לְבֹשׁ; fut. הִשְׁכַּב, imp. שָׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *o* on the sec. radical take *o* on the first, e. g. שְׁמֹר, שְׁמָרָה, Ps. 25 : 20.; and those which had *a* on the second take *i* on the first, e. g. שָׁכַב, שְׁכַבְהָ Gen. 39 : 12., שָׁלַח, שְׁלַחְהָ 43 : 8. And sometimes, though seldom, the contrary, e. g. מָכַר, מְכַרְהָ Gen. 25 : 31., קָרַב, קְרַבְהָ Ps. 69 : 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שָׁמַעַן Gen. 4 : 23. for שְׁמַעְנָה Ex. 2 : 20. for קְרַאנָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. הוֹמִיךְ Ps. 16 : 5., יוֹסֵף Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָקַן, זָקֵל both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding הָ, frequently takes instead its harder cognate ה with (ַ), e. g. קָטְלָה.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. אָדָרַז *grasping, holding*, Cant. 3 : 8., בָּטַחַת *trusting*, Ps. 112 : 7.

NIPH'HAL.

Future.

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (ַ) for (ֶ), e. g. תִּרְמַסְנָה Is. 28 : 3., תִּשְׁנַלְנָה Zech. 14 : 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (ֶ), which without the accent

which is always the case in Arabic, thus **تَتَلَوْا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **י**, like the see pers. masc. sing., e. g. **הַיֵּשׁ לְכַתְּנָה** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite: thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o*; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. **יִגְדֵּל**, **יִקְטֹל**, **יִזְכֵּן**; **יִזְכֹּן**, **יִגְדֹּל**.

2. We meet also with some active verbs which retain *a* in the future, e. g. **יִלְבֹּשׁ** Lev. 6:3., **יִדְבֹּק** Jer. 13:11. Others have alternately *o* and *a*, e. g. **יִתְּשֹׁבַח** Ex. 23:12. Lev. 26:35., **יִתְּשֹׁבַח** v. 34.; **יִחַפֵּץ** Job 40:17., **יִחַפֵּץ** Ps. 37:23. 147:10.; **יִבְנֶה** Mal. 2:15., **יִבְנֶה** v. 10. And in a few instances *u* occurs, viz. **יִשְׁפֹּטוּ** Ex. 18:26., **יִתְּעַבְּרוּ** Ruth 2:8., **יִתְּשַׁמְּרוּ** Prov. 34:1., like the Syriac **ܝܬܝܫܡܪܘܢ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5:29. for **יִשְׁאַג**; so **יִשְׁפֹּטוּ** Ezek. 44:24., **יִצְמַח** Prov. 2:7.; the same is the case in P'ihel, e. g. **יִכְפֹּר** Ezek. 43:26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִתְּדַבֵּקִין** Ruth 2:8, 21. 3:4, 18., **יִתְּתַפְּרִין** 1 Sam. 1:14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **נָה** to the third pers. masc. sing., e. g. **יִיחַמְּנָה** Gen. 30:38., **יִיִּשְׁרְנָה** 1 Sam. 6:12., **יִצְמַחְנָה** Dan. 8:22.; and once the term. of the third pers. m. plur. is retained, e. g. **יִתְּקַרְבוּ** Ezek. 37:7. for **יִתְּקַרְבְּנָה**.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hho-lem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **יָה**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *o*, e. g. **לֵאכְלָה** Gen. 1:30., **לִמְשָׁחָה** Ex. 29:29., **לִרְחֹצָה** 30:18., **לִטְמָאָה** Lev. 15:32.; sometimes into *u*, e. g. **לְחַמְלָה** Ezek. 16:5.; and occasionally into *i*, e. g. **בְּשִׁנְיָה** Deut. 1:27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative **ת** (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. **תִּקְטֹל**, imp. **קְטֹל**; fut. **תִּלְבַּשׁ**, imp. **לְבַשׁ**; fut. **תִּשָּׁכַב**, imp. **שָׁכַב** 2 Sam. 13 : 5. On receiving paragogic **ה**, those imperatives which before had *ō* on the sec. radical take *ō* on the first, e. g. **שְׁמַר**, **שְׁמָרָה**, **שְׁמָרָה** Ps. 25 : 20.; and those which had *ā* on the second take *i* on the first, e. g. **שָׁכַב**, **שָׁכָבָה**, **שָׁכָבָה** Gen. 39 : 12., **שָׁלַח**, **שָׁלְחָה**, **שָׁלְחָה** 43 : 8. And sometimes, though seldom, the contrary, e. g. **מָרָה**, **מָרָה** Gen. 25 : 31., **קָרַב**, **קָרְבָה** Ps. 69 : 19. The **ה** of the fem. plur. term. **נָה** is occasionally elided, as in the future, and with it the preceding (**ַ**), e. g. **שָׁמַעַן** Gen. 4 : 23. for **שָׁמַעְנָה** Ex. 2 : 20. for **קָרְאֵנָה**.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. **תּוֹמִיךָ** Ps. 16 : 5., **יֹדֵסָה** Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus **זָכַן**, **זָכִיל** both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding **הָ**, frequently takes instead its harder cognate **ת** with (**ַ**), e. g. **קָטְלָת**.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. **אָדָרַז** *grasping, holding*, Cant. 3 : 8., **בָּטְחָה** *trusting*, Ps. 112 : 7.

NIPH³HAL.*Future.*

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (**ַ**) for (**ֶ**), e. g. **תִּרְמַסְנָה** Is. 28 : 3., **תִּשְׁנַלְנָה** Zech. 14 : 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (**ֶ**), which without the accent

which is always the case in Arabic, thus **تَكَلُّوا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **י**, like the *see pers. masc. sing.*, e. g. **יִשְׁלַחְתִּיךָ** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite : thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o*; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. **יִגְדֵל**, **יִקַּח**, **יִזְקֶן**; **יִקַּח**, **יִזְקֶן**, **יִגְדֵל**.

2. We meet also with some active verbs which retain *a* in the future, e. g. **יִלְבַּשׁ** Lev. 6 : 3., **יִדְבֹק** Jer. 13 : 11. Others have alternately *o* and *a*, e. g. **יִחַשְׁבֶה** Ex. 23 : 12. Lev. 26 : 35., **יִחַשְׁבֶה** v. 34.; **יִחַשְׁבֶה** Job 40 : 17., **יִחַשְׁבֶה** Ps. 37 : 23. 147 : 10.; **יִבְגֵד** Mal. 2 : 15., **יִבְגֵד** v. 10. And in a few instances *u* occurs, viz. **יִשְׁפֹּטוּ** Ex. 18 : 26., **יִשְׁפֹּטוּ** Ruth 2 : 8., **יִשְׁמְרוּ** Prov. 34 : 1., like the Syriac **ܝܫܡܪܘܢ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5 : 29. for **יִשְׁאַג**; so **יִשְׁפֹּטוּ** Ezek. 44 : 24., **יִצְפֹּן** Prov. 2 : 7.; the same is the case in Pi'hel, e. g. **יִכְפֹּר** Ezek. 43 : 26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִתְבַּקֵּן** Ruth 2 : 8, 21. 3 : 4, 18., **יִתְבַּקֵּן** 1 Sam. 1 : 14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **נָה** to the third pers. masc. sing., e. g. **יִיחַמְנָה** Gen. 30 : 38., **יִיִּשְׁרְנָה** 1 Sam. 6 : 12., **יִעֲמִידָנָה** Dan. 8 : 22.; and once the term. of the third pers. m. plur. is retained, e. g. **יִתְקַבְּלוּ** Ezek. 37 : 7. for **יִתְקַבְּלוּ**.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hho-lem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **יָה**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *ə*, e. g. **לְאֶכְלָה** Gen. 3 : 1., **לְמַשְׁחָה** Ex. 29 : 29., **לְרִחֲצָה** 30 : 18., **לְטַמְּאָה** Lev. 15 : 32.; sometimes into *u*, e. g. **לְחַמְלָה** Ezek. 16 : 5.; and occasionally into *i*, e. g. **לְיִחַלָּה** Deut. 1 : 27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ו (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. וְקָטַל, imp. קָטַל; fut. וְלָבַשׁ, imp. לָבַשׁ; fut. וְשָׁכַב, imp. שָׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *o* on the sec. radical take *o* on the first, e. g. שָׁמֹר, שְׁמֹרָה Ps. 25 : 20.; and those which had *a* on the second take *i* on the first, e. g. שָׁכַב, שְׁכָבָה Gen. 39 : 12., שָׁלַח, שְׁלַחָה 43 : 8. And sometimes, though seldom, the contrary, e. g. מָרַח, מְרָחָה Gen. 25 : 31., קָרַב, קְרָבָה Ps. 69 : 19. The ה of the fem. plur. term. הָ is occasionally elided, as in the future, and with it the preceding (·), e. g. שָׁמֵרָה Gen. 4 : 23. for שְׁמֵרָהָ Ex. 2 : 20. for קְרָאָהָ.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. מְחַיֶּה Ps. 16 : 5., מְחַיֶּה Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָקַן, זָקֵן both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem. plur. is generally formed by adding הָ, frequently takes instead its preterite ו with הָ, e. g. קָטְלוּ.

The active participle, which appears in no active verb, Kal, has an active signification, especially in intransitive verbs, e. g. מְחַיֶּה grasping, holding, Cant. 3 : 8., Ps. 112 : 7.

HAL.

are.

plur. of some verbs the second radical is retracted to the penult, e. g. מְחַיֶּה Zeck. 14 : 2.

by a monosyllable or a word with the accent on the penult the future is retracted to the penult, e. g. מְחַיֶּה (·), which without the accent

cannot form a mixed syllable, is shortened into its corresponding (ֿ), e. g. יִכְשֹׁל בָּהּ Ezek. 33 : 12., יִנְחֹן לָהּ Esth. 5 : 6. *b.* Sometimes, though but rarely, (ֿ) is changed into (ֿ), e. g. הִעֲזֹב אֶרֶץ Job 18 : 4.; and this also takes place when the verb has ֿ conversive, and the pause-accent is on the ultimate (see § 108), e. g. וַיִּנְמָל Gen. 21 : 8., וַיִּנְפֹּשׂ Ex. 31 : 17., וַיִּנְאֲנֹשׁ 2 Sam. 12 : 15.

3. The א of the first pers. future has sometimes ֿ, in order by means of this shortest vowel to express the dagheshed letter with greater distinctness, thus אֶשְׁבֵּעַ Gen. 21 : 24., אֶמְלִי 1 Sam. 27 : 1. 20 : 29. Is. 1 : 24.; and regularly in verbs פִּי, where it is most required (see § 88).

Infinitive and Imperative.

§ 236. The infinitive absolute appears for the most part with ה prosthetic, e. g. הִנְחֹן Jer. 32 : 4., הֶאֱכַל Lev. 7 : 18. And this form occurs instead of the construct, e. g. הִנְחֵהּ Ps. 68 : 3. for הִנְחֵהָ. Once in the inf. constr. א is found in place of the preformative ה, viz. אֶדְרֹשׁ Ezek. 14 : 3. In the infinitive and imperative as well as the future, the accent is retracted to the penultimate syllable on being immediately followed by another accent (§ 60); and in consequence the ultimate vowel is shortened, e. g. inf. הִסְתָּר שָׁם Job 34 : 22., הִנְחֹן דָּוָה Esth. 8 : 13.; imp. הִלָּחֵם בּוֹ Judg. 9 : 38.

Participle.

§ 237. The second radical is sometimes found with long *o*, especially when the first is a guttural causing the preformative to take *a*, e. g. נִהְיִים Esth. 8 : 8., נִהְיִי 9 : 1.

PI'HEL.

Preterite.

§ 238. In a few instances *ā* is taken for the vowel of the second radical instead of *e*, e. g. לִמַּד Eccl. 12 : 9., אָבַד 2 Kings 21 : 3. Lam. 2 : 9., נָדַל Josh. 4 : 14. Esth. 3 : 1. Ps. 22 : 25.; and sometimes *e*, e. g. כָּבַס Lev. 13 : 6. (which is found only twice with *e*, viz. Gen. 49 : 11. and 2 Sam. 19 : 25.), דָּבַר Gen. 35 : 13. Ex. 24 : 3, 7. Deut. 12 : 20.; once נָשָׂה Gen. 41 : 51. for נִשְׂאָה, probably to correspond with its derivative מְנַשֵּׂה. In the verb צִמַּר we once find the last syllable repeated for emphasis' sake, thus צִמְרוּיָנִי Ps. 88 : 17. for צִמְרוּיָנִי.

Infinitive.

§ 239. The form of the infin. absol. is **קָטַל**, though not of frequent occurrence; the following examples may be cited: **יָסַר** Ps. 118:18., **רָפָא** Ex. 21:19., **קָנָא** 1 Kings 19:14. In the constr. the first rad. has sometimes though seldom *i* for *a*, e. g. **הִלָּךְ** Lev. 14:43. (which however may be taken as the preterite, with **אָשַׁר** understood), **נִאָץ** 2 Sam. 12:14., **הִבָּרַךְ** Hos. 1:2.

Infinitive, Future, and Imperative.

§ 240. All these when followed by Makkeph, or connected to the succeeding word by an accent, shorten the final *ē*. *Inf.* **הִבָּרַךְ** Is. 36:11. Jer. 9:4., **קָדַשׁ-** Ex. 13:2. *Imp.* Once the imperative takes *ā* instead, viz. **פָּלַג** Ps. 55:10. *Fut.* **יִדְבָּרַר** Ps. 145:21.; the fut. of **הָתַל** is formed like that of **עָ** gutt., e. g. **יִהְיֶהֱלֵךְ** Jer. 9:4.

PU'HAL.

Preterite.

§ 241. In some instances the first rad. takes *ō* for *ū*, e. g. **כָּלַי** Ps. 72:20. for **כָּלִי**, **כָּסַר** Ps. 80:11., **כָּרַת** Ezek. 16:4., **שָׁדַדְתָּ** Nah. 3:7. The cases in which *ū* is found, as **יִהְיֶהֱלֵךְ** Judg. 13:8. 18:29. Job 5:7., **זִרְנָה** Ezek. 16:34., **הִוִּלְכִי** Ps. 78:63., are to be looked upon as mere orthographical variations, as is shown by the retained Dagghesh; (**וּ**) being written for (**וֹ**), as, on the contrary, (**וֹ**) is found occasionally for (**וּ**). See note to § 100. 1.

Participle.

§ 242. Here, as in the preterite, *ō* is sometimes used for *ū*, e. g. **מִאָּדָם** Nah. 2:4. Ex. 23:5. The characteristic **מִ** is occasionally omitted, e. g. **לָקַח** for **מִלָּקַח** 2 Kings 2:10. Is. 54:11. Ezek. 26:17. Hos. 1:6., **יִרְקְשִׁים** for **מִיִּרְקְשִׁים** Eccl. 9:12. (some of which however may be considered as the third pers. pret. with an ellipsis of the rel. pron. **אֲשֶׁר**). And once the third radical is doubled instead of the second, viz. **אִמְלַל** Ps. 6:3. for **אִמְלֵל**; though this likewise may be construed as a preterite with the omission of **אֲשֶׁר**.

HIPH'HIL.

Preterite.

§ 243. The characteristic prefix ה of this species has in some instances *z* instead of its appropriate vowel *i*, e. g. הִכְלִמְנִי 1 Sam. 25 : 7. ; this obtains mostly in verbs לָה, e. g. הִנָּלָה Jer. 29 : 1. Esth. 2 : 6. The vowel *i* is retained under the second radical in the first pers. with a suffix, e. g. הִשְׁאֲלִיתִיהוּ 1 Sam. 1 : 28., and thus also in Kal, שְׁאֲלִיתִיהוּ Judg. 13 : 6. In some few cases א is irregularly taken for the char. ה (as *vice versa* ה for א in the Aph'el species in Chaldee), e. g. אֶנְאֲלִתִּי Is. 63 : 3. for הִנְאֲלִתִּי ; and so in Hithpa'el, e. g. אֶתְחַבֵּר 2 Chr. 20 : 35. for הֶתְחַבֵּר. In the verb זָנַח both letters are taken, e. g. הִזְנִיחֵנִי Is. 19 : 6. Once ה is hardened into ח, viz. תִּחְנֹלֶתִי Hos. 11 : 3.

Infinitive.

§ 244. The infinitive absolute takes for its second vowel either (..) or (י-), e. g. הִשְׁכֵּם Jer. 7 : 13., הִשְׁכֵּל Prov. 1 : 3. 21 : 16., הִשְׁמַד Is. 14 : 23. ; הִשְׁכִּים Jer. 44 : 4. In a few cases א is prefixed for ה, as אֶבְרָךְ Gen. 41 : 43. On receiving a preposition, ה may be retained, e. g. בְּהִקְהִיל Num. 10 : 7., לְהִשְׁלִיךְ Eccl. 3 : 5. ; or omitted (§ 77. 3.), e. g. לְהַחֲלִיק Jer. 37 : 12. for לְהִחְלִיק, לְרַאֲחֶם Deut. 1 : 33. for לְרַחֲמֶם. We occasionally find the construct also with (..), e. g. הִנָּחַל Deut. 32 : 8. In a few instances ה characteristic retains the *i* of the preterite, e. g. הִשְׁמַדְךָ Deut. 7 : 24., הִקְצוֹת Lev. 14 : 43.

Future.

§ 245. In the apocopated form the ultimate vowel (י-) is changed into (..) (§ 209. 2.), e. g. יִחְזֹק Is. 27 : 5., יִשְׁרֹשׁ v. 6. The same contraction takes place on the reception of *y* conversive (§ 216), e. g. יִשְׁכֵּם Gen 22 : 3., יִחְשֹׁל 21 : 15. 2 Kings 4 : 41. ; and when this is followed by Makkeph, (..) is still further shortened into (.), thus יִשְׁכֵּם 2 Kings 2 : 21., יִחְזֹקְבִי 4 : 8. In the third pers. plur. the vowel of the second radical is sometimes rejected altogether, e. g. יִדְרֹכַי Jer. 9 : 2., יִדְרֹכֵי 1 Sam. 14 : 22. 31 : 2.

Imperative.

§ 246. When the third radical has no vowel of its own, the (י-) of the second is changed into (..), e. g. הִשְׁקֵט Is. 7 : 4., הִשְׁמַק v. 11.,

הִחֲזִיק Ps. 35 : 2.; and this again into *ē* when connected with the following word by Makkeph, e. g. הִעָצֵר 2 Sam. 24 : 10., הִזָּקַךְ Job 22 : 21.

Participle.

§ 247. The participle sometimes takes (..) for (ר־), e. g. מִסְתָּר Is. 53 : 3., מוֹצֵא Ps. 135 : 7.; and occasionally in the plural (ר־) is rejected, and the second radical takes Sh'wa, e. g. מְחַלְמִים for מְחַלְמִים Jer. 29 : 8., so מְחַלְכִּים Zech. 3 : 7., מַעֲזִירִים 2 Chron. 28 : 23.

HOPH'HAL.

Imperative.

§ 248. Twice we find the imperative in Hoph'hal, viz. הִשְׁכַּח Ezek. 32 : 19., הִפְנוּ Jer. 49 : 8.

Participle.

§ 249. Once ה is retained after the participial prefix מ, viz. מְקַצְעוֹת for מְקַצְעוֹת Ezek. 46 : 22.

HITHPA'HEL.

§ 250. In the verb פָּקַד the first radical takes (ַ) for (ְ), and consequently Daghes is omitted in the second, e. g. הִתְפַּקְדִּי Judg. 20 : 15, 17.; in this verb also the ה of the preformative takes the vowel *ō* as in Hoph., to give to this species a passive signification, e. g. הִתְפַּקְדִּי Num. 1 : 47. 2 : 33. 26 : 62.; and in some other verbs it takes *ū*, the ה being assimilated to the following letter, which is signified by an inscribed Daghes (§ 151. 3.), e. g. הִכְבֵּס Lev. 13 : 55, 56. for הִכְבֵּס, so הִשְׁמָאָה Deut. 24 : 4., הִדְשָׁה Is. 34 : 6. The second radical has occasionally *ī* for *ā*, e. g. הִתְנַחֲלִיתִי Ezek. 38 : 23. for הִתְנַחֲלִיתִי, הִתְקַדְשִׁיתִי, so הִתְקַדְשִׁיתֶם Lev. 11 : 44.; and often in preterite, future, and imperative, *ā* for *ē*, e. g. הִתְאַנַּח Deut. 1 : 37., הִתְקַדַּשׁ Josh. 3 : 5., הִתְחַזַּק 2 Chron. 13 : 7. 15 : 8., הִתְחַכַּם Eccl. 7 : 16., הִתְיַצַּב and הִתְיַצַּב Prov. 22 : 29.; and in pause *ā*, e. g. הִתְאַחֲזָר Ps. 93 : 1., הִתְאַבֵּל Ezek. 7 : 12, 12.

CHAPTER IV.

IMPERFECT VERBS.

§ 251. ACCORDING to the paradigm of קָטַל are conjugated nearly all Hebrew verbs whose three radicals are perfect letters (§ 7), and which we have therefore termed *perfect* verbs. But there are also a number of verbs which exhibit certain peculiarities of inflection, caused for the most part by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum *usus est tyrannus* is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied are all susceptible of explanation as the necessary consequences of the nature of the letters entering into their composition. According to these peculiarities we shall divide them into the three following classes:

CLASS I. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

CLASS II. Verbs one of whose radicals (generally the liquid נ) is rejected.

CLASS III. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, and those whose second and third radicals are alike.

CLASS I.

VERBS UNDERGOING A VOWEL CHANGE.

§ 252. The verbs of this class are those whose root contains a guttural letter, whence they are called *Guttural Verbs*. We may here briefly recapitulate the chief peculiarities of the letters which give a name to these verbs; they are as follows: 1st, a preference for the simple vowel *a* of their own organ (§ 84. 1. *a.*); 2d, their taking for

the most part compound instead of simple Sh'wa (§ 84. 2.); 3d, an incapability of being reduplicated in pronunciation, in consequence of which they do not receive Daghes forte (§ 84. 3.); 4th, the reception of Pattahh furtive at the end of a word or syllable when preceded by a heterogeneous vowel (§ 84. 1. b.).

§ 253. These verbs are of three kinds :

1. Those whose first radical is a guttural, termed Verbs ב Guttural.
2. Those whose second radical is a guttural, termed Verbs ב Guttural.
3. Those whose third radical is a guttural, termed Verbs ב Guttural.

1. Verbs whose First Radical is a Guttural.

Verbs ב Gutt. (עמד).

KAL.

§ 254. *Preterite.* There is no deviation in the singular number or in the first or third pers. plural, where the guttural is accompanied by its homogeneous vowel *a*; but in the sec. pers. plur. the rule § 84. 2. applies, thus עמדו , עמדו .

§ 255. *Infinitive.* In like manner the infinitive absolute has *a* under the first radical, and in the construct state compound Sh'wa, thus עמד for עמד .

§ 256. *Future.* Here the preformative takes the homogeneous vowel of the compound Sh'wa of the infinitive construct (§ 84. 2), thus יעמד for יעמד . In those persons where the second radical also has Sh'wa, the (,) of the compound is rejected, in order to prevent the concurrence of two movable Sh'was (§ 104. 1. c.), e. g. יעמד for יעמד .

§ 257. *Imperative.* Regularly formed from the future.

§ 258. *Participle.* As the first vowel *o* is the characteristic of the act. part. (§ 164), it is retained, although not so consonant to the nature of the guttural as *a*.

NIPH'HAL.

§ 259. *Preterite.* As the guttural in consequence of the weakness of its sound cannot terminate a mixed syllable with *i*, this vowel, which on account of its extreme brevity must necessarily be followed by a consonant in the same syllable, is changed into its longer cognate vowel *e*, the guttural taking the corresponding compound Sh'wa, thus

נֶעֱמַד for נֶעֱמַד (see § 84. 2.). Here also, as in fut. Kal, when the second radical also has Sh'wa, the () of the compound is dropped by § 104. 1. c., thus נֶעֱמַדִּי for נֶעֱמַדִּי.

§ 260. *Infinitive.* As the guttural cannot receive Daghesh forte, the ׀ of ה prosthetic is lengthened into ē, thus הֶעֱמַד (§ 84. 3.).

§ 261. *Fut., Imp., and Part.* Regularly formed from preterite and infinitive.

PI'HEL AND PU'HAL.

§ 262. As in these species of verbs ה guttural there is nothing to interfere with the peculiarities of the guttural letter, they are inflected in every respect like those of קָטַל.

HIPH'HIL.

§ 263. *Preterite.* Here the preformative takes (), and the guttural (), as in Niph'hal, thus הֶעֱמַדִּי for הֶעֱמַדִּי (§ 84. 2.).

§ 264. *Infinitive.* The guttural receives (), to correspond to the preceding (), thus הֶעֱמַדִּי for הֶעֱמַדִּי.

§ 265. *Fut., Imp., and Part.* All regularly formed.

HOPH'HAL.

§ 266. The guttural takes () throughout, on account of the preceding () (§ 84. 2.); with the exception of those persons of the preterite and future in which the second radical has Sh'wa, where the () of the compound Sh'wa is rejected, as in Niph'hal (§ 259).

HITHPA'HEL.

§ 267. Formed regularly from Pi'hel.

Paradigm of Verbs ה Guttural.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עָמַד	נִעְמַד	עָמַד	עָמַד	הִעְמִיד	הִעְמַד	הִתְעַמַּד
3 f.	עָמְדָה	נִעְמְדָה			הִעְמִידָה	הִעְמַדָה	
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	&c.	&c.	הִעְמִידְתָּ	הִעְמַדְתָּ	&c.
2 f.	עָמַדְתְּ	נִעְמַדְתְּ			הִעְמִידְתְּ	הִעְמַדְתְּ	
1 c.	עָמַדְתִּי	נִעְמַדְתִּי			הִעְמִידְתִּי	הִעְמַדְתִּי	
<i>Plur.</i> 3 c.	עָמְדוּ	נִעְמְדוּ			הִעְמִידוּ	הִעְמַדוּ	
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם			הִעְמִידְתֶּם	הִעְמַדְתֶּם	
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן			הִעְמִידְתֶּן	הִעְמַדְתֶּן	
1 c.	עָמַדְנוּ	נִעְמַדְנוּ			הִעְמִידְנוּ	הִעְמַדְנוּ	
INFINITIVE.							
<i>Absol.</i>	עָמֹד	הִעְמֹד	עָמֹד	עָמֹד	הִעְמִיר	הִעְמַר	
<i>Constr.</i>	עָמֵד	הִעְמֵד	עָמֵד	עָמֵד	הִעְמִיר	הִעְמַר	הִתְעַמֵּד
FUTURE.							
<i>Sing.</i> 3 m.	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמִיר	יִעְמַר	יִתְעַמֵּד
3 f.	תִּעְמַד	תִּעְמַד			תִּעְמִיר	תִּעְמַר	
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.	&c.	תִּעְמִירְתָּ	תִּעְמַרְתָּ	&c.
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ			תִּעְמִירְתְּ	תִּעְמַרְתְּ	
1 c.	אֶעְמַד	אֶעְמַד			אֶעְמִיר	אֶעְמַר	
<i>Plur.</i> 3 m.	יִעְמְדוּ	יִעְמְדוּ			יִעְמִירוּ	יִעְמְרוּ	
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה			תִּעְמִירְנָה	תִּעְמַרְנָה	
2 m.	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם			תִּעְמִירְתֶּם	תִּעְמַרְתֶּם	
2 f.	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן			תִּעְמִירְתֶּן	תִּעְמַרְתֶּן	
1 c.	נִעְמַד	נִעְמַד			נִעְמִיר	נִעְמַר	
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָמֵד	הִעְמֵד	עָמֵד		הִעְמִיר		הִתְעַמֵּד
2 f.	עָמְדִי	הִעְמְדִי			הִעְמִירִי		
<i>Plur.</i> 2 m.	עָמְדוּ	הִעְמְדוּ	&c.		הִעְמִירוּ		&c.
2 f.	עָמְדֶנָּה	הִעְמְדֶנָּה			הִעְמִירֶנָּה		
PARTICIPLES.							
<i>Active.</i>	עָמֵד		מִעְמֵד		מִעְמִיר		מִתְעַמֵּד
<i>Passive.</i>	עָמֹד	נִעְמֹד		מִעְמֵד		מִעְמֹד	

Remarks on Verbs ש Guttural.

KAL.

§ 268. *Preterite.* In the word **הִיִּירָם** Deut. 9: 24. the compound Sh'wa (וּ) is taken as the most consonant (see § 21) to the following (י).

§ 269. *Infinitive.* When the first radical is א, this letter, being the weakest of the gutturals, takes the longer (וּ) instead of (וּ) (§§ 87., 88. 1.), thus **אָכַל**. A preposition prefixed originally with Sh'wa takes the corresponding vowel, thus **לֶאֱכַל** Gen. 24: 33. 28: 20.; and as א can rest in *e*, we have likewise the form **לֵאכַל** (§§ 87., 88. 4.). The letter ה also, which approaches in its nature to the palatals, takes (וּ) instead of (וּ) (see § 11), e. g. **הִירָת** Gen. 2: 18. Ps. 50: 21.

§ 270. *Future.* Verbs whose second radical is accompanied by *o* take (וּ) before it: those in which it has *a* take (וּ), to avoid a repetition of the same vowel, e. g. **יִחְזַק**, **יִעָרַב**; and particularly in verbs פֿא, e. g. **יִאָכַל**, **יִאָרְבֵּה**; also in a few verbs whose second radical has *o*, e. g. **יִחְשַׁק** Mic. 2: 12., **יִחְשַׁק** Ps. 29: 9. The gutturals frequently take simple instead of compound Sh'wa, especially the comparatively strong ה (§ 85. 1, 2, 3, 4.), e. g. **יִחְבֹּשׁ** Job 5: 18., **יִיָּחַבְּכֶם** 1 Kings 5: 11., **יִחְבֹּל** Jer. 15: 5. Deut. 13: 9., **יִחְבֹּדָה** Is. 61: 10., **יִחְזֹרֶה** 1 Kings 1: 7., **יִחְזֹק** Ps. 1: 2.

Special Remarks on the Future of Verbs פֿא.

§ 271. In the following five verbs, **אָכַל**, **אָרְבֵּה**, **אָמַר**, **אָסַף**, the peculiarities of א extend further than those of the other gutturals; for in the future Kal it does not merely take compound instead of simple Sh'wa, but prefers to rest in the preceding vowel, which of course must then be long. They accordingly require an especial notice, although it is not necessary to devote to them an entire paradigm. The exhibition of this single tense, in which alone they differ from other ש gutt. verbs, will be sufficient for our purpose.

§ 272. The vowel thus taken by the preformatives is *o*; not *e*, which, in pronunciation at least, would confound the future of these verbs with that of verbs פֿי; and not (וּ), which would give to it the form of future Hoph'hal. We have then **יִאָכַל**; but in order to prevent the immediate recurrence of the same vowel sound, the second radical takes the simple vowel *a*, which produces the form **יִאֲכַל**.

. *Kal Future.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֹּאכְלֶנָּה		יֹאכְלֻ	תֹּאכַל		יֹאכַל 3
תֹּאכְלֶנָּה		תֹּאכְלוּ	תֹּאכְלִי		תֹּאכַל 2
	נֹאכְלִי		אֹכַל		1

§ 273. The above is the form taken by the future Kal of these five פִּא' verbs,* except in pause, where the second radical takes *e*, e. g. יֹאכַל Lev. 21 : 22., תֹּאמַר Prov. 1 : 21. Some of the other פִּא' verbs partake of the peculiarities of these, e. g. אָחַז fut. יִאָחַז 1 Kings 6 : 10., יִיאָחַז 6 : 6 ; יִאָחַז Is. 13 : 8. Jer. 13 : 21. ; אָסַף fut. אִסְּף Mic. 2 : 12., יִסְּף 2 Sam. 6 : 1. Ps. 104 : 29. for יֹאסַף, in both of which instances א is omitted ; so also תִּמְרֵי 2 Sam. 19 : 14. for תֹּאמְרֵי, תִּפְּסֵה 1 Sam. 28 : 24. for תֹּאפְּסֵה. The verb אָמַר usually takes (ו) under the second radical on receiving ו conversive, thus יִיאַמַּר Gen. 14 : 19. &c. &c. Very rarely א rests in (..), e. g. תִּאָּחַז Mic. 4 : 8. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֹכַל Gen. 24 : 33. for אֹאכַל ; אִסְּפֵה Mic. 4 : 6. for אֹאסְפֵה (§ 89. 3. a.). There are also some instances of this omission where the first vowel is *e*, e. g. אָהַב Prov. 8 : 17. Jer. 2 : 36. for אֹאהַב = אָהַב (§ 88. 4.), so יִאָּחַר Gen. 32 : 5. Once on the reception of a suffix the *o* is shifted to the first rad. and shortened, e. g. תֹּאכְלֶהוּ Job 20 : 26. for תֹּאכְלֶהוּ.

§ 274. *Imperative.* The first radical generally retains the compound Sh'wa of the future, thus fut. יִעֲמֹד, imp. עֲמֹד ; in verbs פִּא' this is usually (י), e. g. אָחַז Ex. 4 : 4., אָזַר Job 38 : 3., אָסַף Num. 21 : 16. ; but where the second radical loses its vowel, as on the addition of ה paragogic, and in the fem. sing. and masc. plur., the first takes the vowel of the compound Sh'wa, e. g. אִסְּפֵה Num. 11 : 16., עֲרִכְהָ Job 33 : 5., הִשְׁפִּי Is. 47 : 2.

NIPH' HAL.

§ 275. 1. *Preterite.* In Niph. of the verb אָחַז the char. נ, like the future preformatives of Kal, sometimes takes the vowel *o*, e. g. נִאָּחַז

* Those ending in ו take (ו) under the sec. rad. by § 85. 4. b.

Num. 32:30. Josh. 22:9. The guttural occasionally receives simple instead of compound Sh'wa (§ 85. 2. *b.*), e. g. נָאֻשְׁמִי Joel 1:18., נְהַרְהֵ, Deut. 4:32., נְהַפֵּךְ Josh. 8:20., נְהַבֵּא 1 Sam. 10:22., נְהַשֵּׁב 1 Kings 10:21., נְעַלְם v. 3., נְרָאָה 1 Sam. 1:22.; and the נ sometimes (.) for (.), e. g. נְהַפְכִי Job 19:19. 41:20., נְהַשְׁבִּי v. 21., נְהַמְסִי Jer. 13:22. The participle has sometimes *o* for *a* in the ultimate, e. g. נְהַחֲמוּם Esth. 8:8., נְהַפְּוֹךְ 9:1. (§ 237).

2. *Future*. In the word תִּיעֲשֶׂה Ex. 25:31., the י appears to be inserted as a *mater lectionis* to prevent ambiguity, as it might otherwise be taken for the more common word תַּעֲשֶׂה.

3. *Infinitive*. לִרְאוֹת Is. 1:12. for לְרִאוֹת (§ 77. 3.).

4. *Participle*. The preformative rarely takes (-) for (.), e. g. נְהַלְאָה Mic. 4:7.

PI'HEL.

§ 276. 1. *Future*. Here the rad. א is sometimes rejected by § 88. 3., e. g. תִּזְרְרִי for תִּזְאֲרְרִי 2 Sam. 22:40. so יִהַל Jer. 13:20., יִאֲבֹדָה Ezek. 28:16.

2. *Participle*. Here also by § 88. 3. we have מְלַפְנִי Job 35:10. for מְאֻלְפְּנִי.

HIPH'HIL.

§ 277. *Preterite*. The (.) are generally shortened into (-) whenever on account of *ו* conversive preterite the affirmative takes the accent (§ 218), e. g. הִעֲמִידָהּ, הִעֲמִידָהּ Ezek. 29:7.; הִעֲבִירָהּ Zech. 3:4., הִעֲבִירָהּ Jer. 15:14. The forms הִעֲבִירָהּ Josh. 7:7. for הִעֲבִירָהּ, and הִעֲלָהּ Hab. 1:15. for הִעֲלָהּ, are anomalous. In this species likewise there are several instances of simple Sh'wa accompanying the guttural, e. g. הִעֲלִים 2 Kings 4:27.

§ 278. *Infinitive*. In פִּא verbs the first radical is occasionally omitted, and the (-) of the characteristic ה lengthened into (.), e. g. הִכִּיל Ezek. 21:33. for הִאֲכִיל. In the imperative also א is rejected, and ה takes (.), e. g. הִחִי Is. 21:14. Jer. 12:9. for הִיאֲחִי.

§ 279. *Future*. Occasionally the radical א is omitted in the first pers. sing., and the performative takes *ō*, e. g. אֶבְרָהּ for אֶבְרִיָהּ Jer. 46:8., אֶזְרָהּ Neh. 13:13., אֶכִּיל Hos. 11:4. for אֶאֱכִיל; or א rests in the preceding *a* and lengthens it, e. g. נִיאָאֵל Num. 11:25. for נִיאָאֵל, once א is omitted, e. g. נִירָב 1 Sam. 15:5. for נִיאָרָב.

2. *Verbs whose Second Radical is a Guttural.*

Verbs ש' Gutt. (זעק).

KAL.

§ 280. *Preterite.* When the second radical is a guttural, it is also affected by the peculiarities described § 252. Accordingly the second radical takes (·) in the preterite where a perfect letter has simple Sh'wa, thus זעק for זעק; which constitutes the sole deviation of this species from that of קטל.

§ 281. *Infinitive.* As o is the characteristic vowel of this mode, it is retained although accompanying a guttural: hence both absolute and construct are formed in the usual manner.

§ 282. *Future.* Here, as the vowel o is not essential to perspicuity, the guttural generally takes its homogeneous a, thus זעק; and sometimes, though but seldom, o, e. g. ינהם Is. 5 : 29, 30., אזלם Num. 23 : 8., זמלם Lev. 5 : 15.

NIPH'HAL.

§ 283. The only peculiarity of this species is the substitution of compound for simple Sh'wa, thus נזעק for נזעק.

PI'HEL.

§ 284. 1. *Preterite.* As the second radical is incapable of receiving the characteristic Daghest forte of this species, the *i* of the first is lengthened into *e* (§ 84. 3.), e. g. זעק for זעק (זעק not being used in the intensive species, we have adopted with other grammarians the verb זעק as the standard of inflection); in some instances, however, *i* is retained (see §§ 291., 143. 1.).

2. *Infinitive.* The (·) of the first radical is lengthened into (·) (§ 84. 3.), thus זעק for זעק, זעק for זעק.

3. *Future.* From infinitive, זעק. In many instances, however, (·) is retained see § 292).

PU'HAL.

§ 285. The *u* of the first radical is lengthened into its cognate *o* (see §§ 84. 3., 102. 5. a.), e. g. pret. זעק for זעק, inf. זעק, fut. זעק.

Paradigm of Verbs ḡ Guttural.

PRETERITE.	Kal.	Niph.	Pi ^h el.	Pu ^h al.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	זָעַק	נִזְעַק	בָּרַךְ	בִּרְךָ	הִזְעִיק	הִזְעַק	הִתְבָּרַךְ
3 f.	זָעְקָה	נִזְעְקָה	בָּרְכָה	בִּרְכָה		הִזְעָקָה	הִתְבָּרְכָה
2 m.	זָעַקְתָּ	נִזְעַקְתָּ	בָּרַכְתָּ	בִּרְכָתָּ	&c.	הִזְעַקְתָּ	הִתְבָּרַכְתָּ
2 f.	זָעַקְתָּ	נִזְעַקְתָּ	בָּרַכְתָּ	בִּרְכָתָּ		הִזְעַקְתָּ	הִתְבָּרַכְתָּ
1 c.	זָעַקְתִּי	נִזְעַקְתִּי	בָּרַכְתִּי	בִּרְכָתִי		הִזְעַקְתִּי	הִתְבָּרַכְתִּי
<i>Plur.</i> 3 c.	זָעְקוּ	נִזְעְקוּ	בָּרְכוּ	בִּרְכוּ		הִזְעָקוּ	הִתְבָּרְכוּ
2 m.	זָעַקְתֶּם	נִזְעַקְתֶּם	בָּרַכְתֶּם	בִּרְכְּתֶם		הִזְעַקְתֶּם	הִתְבָּרַכְתֶּם
2 f.	זָעַקְתֶּן	נִזְעַקְתֶּן	בָּרַכְתֶּן	בִּרְכְּתֶן		הִזְעַקְתֶּן	הִתְבָּרַכְתֶּן
1 c.	זָעַקְנוּ	נִזְעַקְנוּ	בָּרַכְנוּ	בִּרְכְּנוּ		הִזְעַקְנוּ	הִתְבָּרַכְנוּ
INFINITIVE.							
<i>Absol.</i>	זֶעֶק	הִזְעַק	בִּרוּךְ		הִזְעִיק	הִזְעַק	
<i>Constr.</i>	זֶעֶק	הִזְעַק	בָּרַךְ	בִּרְךָ	הִזְעִיק	הִזְעַק	הִתְבָּרַךְ
FUTURE.							
<i>Sing.</i> 3 m.	יִזְעַק	יִזְעַק	יִבְרַךְ	יִבְרַךְ	יִזְעִיק	יִזְעַק	יִתְבָּרַךְ
3 f.	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ		תִּזְעַק	תִּתְבָּרַךְ
2 m.	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	&c.	תִּזְעַק	תִּתְבָּרַךְ
2 f.	תִּזְעַקִי	תִּזְעַקִי	תִּבְרַכִי	תִּבְרַכִי		תִּזְעַקִי	תִּתְבָּרַכִי
1 c.	אֶזְעַק	אֶזְעַק	אֶבְרַךְ	אֶבְרַךְ		אֶזְעַק	אֶתְבָּרַךְ
<i>Plur.</i> 3 m.	יִזְעָקוּ	יִזְעָקוּ	יִבְרָכוּ	יִבְרָכוּ		יִזְעָקוּ	יִתְבָּרְכוּ
3 f.	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה		תִּזְעַקְנָה	תִּתְבָּרַכְנָה
2 m.	תִּזְעָקוּ	תִּזְעָקוּ	תִּבְרָכוּ	תִּבְרָכוּ		תִּזְעָקוּ	תִּתְבָּרְכוּ
2 f.	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה		תִּזְעַקְנָה	תִּתְבָּרַכְנָה
1 c.	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ		נִזְעַק	נִתְבָּרַךְ
IMPERATIVE.							
<i>Sing.</i> 2 m.	זָעַק	הִזְעַק	בָּרַךְ		הִזְעַק		הִתְבָּרַךְ
2 f.	זָעְקִי	הִזְעְקִי	בָּרְכִי				הִתְבָּרְכִי
<i>Plur.</i> 2 m.	זָעְקוּ	הִזְעְקוּ	בָּרְכוּ		&c.		הִתְבָּרְכוּ
2 f.	זָעַקְנָה	הִזְעַקְנָה	בָּרַכְנָה				הִתְבָּרַכְנָה
PARTICIPLES.							
<i>Active.</i>	זֶעֶק		מְבָרַךְ		מִזְעִיק		מִתְבָּרַךְ
<i>Passive.</i>	זֶעֶק	נִזְעַק		מְבָרָךְ		מִזְעָק	

Remarks on Verbs ֿ Guttural.

KAL.

§ 286. 1. *Future*. Sometimes the second radical takes *o*, especially in verbs which are also ֿ guttural, where the preformative has *a*, e. g. יִהְיֶה Ps. 78 : 47., יִהְיֶה Joel 1 : 20.

2. *Imperative*. In Judg. 19 : 5. we find the form סֶעֶד.

NIPH'HAL.

§ 287. *Preterite*. The verb נָאֵל takes in the third pers. plur. the form נִנְאָלוּ Is. 59 : 3. Lam. 4 : 14. (see § 275).

PI'HEL.

§ 288. *Preterite*. When the third radical also is a guttural, the second takes *ā*, e. g. אָחַד Gen. 34 : 19. (once אָחַד Judg. 5 : 28. for אָחַד); and occasionally when this is not the case, e. g. בָּרַח Gen. 28 : 6. Ex. 20 : 11. Is. 60 : 9. The protraction of the first vowel is frequently neglected, e. g. נָאֵץ Ps. 10 : 3., בָּעַר 2 Kings 23 : 24., סָחַר Lev. 14 : 48., נָחַם Is. 51 : 3.

§ 289. *Infinitive*. In the infinitive short *a* is frequently retained, e. g. מָחַר Is. 8 : 1.

§ 290. *Future*. In many instances the first radical retains (), e. g. יִמְחַר Gen. 18 : 16. Ex. 34 : 8., יִנְחַל Is. 40 : 11., וַיִּנְחַח Gen. 31 : 26., וַיִּבְעַר 1 Kings 14 : 10., וַיִּנְאֹץ Jer. 29 : 23., וַיִּרְחַם Is. 9 : 16. Zech. 1 : 12. As in the preterite, when the third radical is likewise a guttural, the second takes *ā*, e. g. וַיִּנְאֹחַר Ps. 40 : 18. If *ו* conversive be prefixed, or the word following be a monosyllable, the accent is shifted back to the penult, and the ultimate vowel () is shortened into its corresponding () (§§ 57. 4., 215. 3.), e. g. וַיִּבְרַח Gen. 1 : 22., וַיִּשְׁחַר לְשׁוֹן Deut. 17 : 12.

§ 291. 1. *Imperative*. In this mode also the first radical often takes (), e. g. מָחַר Gen. 18 : 6., נָחַם Is. 40 : 1., צָחֵלִי Is. 10 : 30., רָחֵץ 1 : 16.

2. *Participles*. Here also () is found under the first radical, e. g. מְרַחֵם Gen. 1 : 2., מְרַחֵם Is. 49 : 10.

PU'HAL.

§ 292. When the second radical is the strong guttural ח (§ 85. 2.), the *u* of the first is retained, e. g. רָחַם Hos. 2 : 25., יָרַח 14 : 4., רָחַץ Prov. 30 : 12. In Hos. 13 : 3. we find יִסְעַר for יִסַּעַר.

HIPH'HIL.

§ 293. *Imperative*. Occasionally the second radical takes the guttural vowel *a* instead of *e*, e. g. הִנְחֵחַ Joel 4 : 11.

HITHPA'HEL.

§ 294. 1. *Preterite*. In those persons where the second radical originally has (_), which is lengthened by a disjunctive accent into (,) (§ 107. 1.), the (,) of the first radical is changed into (,) (§ 101. 1. b.), e. g. הִנְחֵחַמְתִּי Ezek. 5 : 13. for הִנְחֵחַמְתִּי. In the verb נָעַשׂ we find the Hithp. formed from the infinitive of Pu'hal, e. g. הִתְנַעַשׂ Jer. 25 : 16. 48 : 8.

2. *Future*. The same vowel-changes take place on the reception of a strong disjunctive accent in this tense also, e. g. יִתְנַחֵם Num. 23 : 19. Deut. 32 : 36.

3. Verbs whose Third Radical is a Guttural.

Verbs ש" Gutt. (שָׁמַע).

§ 295. The sole peculiarity of these verbs consists in preferring the vowel *a* before the final guttural. In consequence of which, whenever the vowel of the second radical is either *e*, *i*, *o*, or *u*, and is characteristic of the species, mode, tense, &c., or has a semi-vowel resting in it, as ה, ו, or י, the guttural takes its homogeneous vowel *a* (Patahh furtive, § 23) in addition, e. g. inf. Kal. שָׁמֹעַ, part. pass. שָׁמֹעַ, Hiph. הִשְׁמִיעַ. But when the vowel of the second radical is not rendered immutable by either of these causes, in future Kal always, and frequently in the remaining species, it becomes merged into the *a* of the guttural, e. g. fut. Kal יִשְׁמַע, fut. Niph. יִשְׁמַע or יִשְׁמַע, Pi'el שָׁמַע or שָׁמַע.

KAL.

§ 296. *Preterite*. The third radical, in those persons where it is destitute of a vowel, takes Sh'wa simple, contrary to the general rule § 84. 2., thus $\text{קָטַעַ$, in order to avoid the too close connection of the root of the verb with the affirmative, on whose vowel the pronunciation of the last radical would then depend, as $\text{קָטַעַ$; but when the affirmative also has Sh'wa, the guttural takes Pattahh furtive (§ 23), thus $\text{קָטַעַ$ for $\text{קָטַעַ$.

§ 297. *Infinitive*. *Absol.*—The vowel *o* is retained, in order to preserve the necessary distinction in form between this mode and the preterite, thus $\text{קָטַעַ$. *Constr.*— $\text{קָטַעַ$.

§ 298. *Future*. As the vowel *o*, which in this tense usually accompanies the second radical, is not essential to perspicuity, it becomes lost in the *a* of the guttural, e. g. $\text{קָטַעַ$ (see above, § 295) for $\text{קָטַעַ$.

§ 299. *Imperative*. Regularly formed from the future, thus $\text{קָטַעַ$.

§ 300. *Participle*. *Active*.—As the first is the essential vowel, the second may be either retained or contracted; hence the two forms $\text{קָטַעַ$ and $\text{קָטַעַ$. *Pass.*—The ultimate vowel of the passive is accompanied by its homogeneous semi-vowel ו , and is consequently immutable (§ 295), thus $\text{קָטַעַ$.

NIPH'HAL.

§ 301. *Preterite*. Like the Niph'hal of $\text{קָטַעַ$; except the sec. pers. fem. sing., where, on account of the concurrence of two Sh'was, the guttural takes Pattahh furtive (§ 23).

§ 302. *Infinitive*. *Absol.*—That this mode may not be confounded with the preterite, the *o* of the second radical is retained, thus $\text{קָטַעַ$. *Constr.*—As *e* is not an essential vowel, it undergoes contraction, thus $\text{קָטַעַ$ for $\text{קָטַעַ$.

§ 303. *Future*. The future and after it the imperative are contracted like the infinitive construct, thus fut. $\text{קָטַעַ$, imp. $\text{קָטַעַ$.

PI'HEL.

§ 304. *Preterite*. The vowel of the second radical, not being essential, is either preserved or contracted, thus $\text{קָטַעַ$ or $\text{קָטַעַ$.

§ 305. *Infinitive*. In the absolute the full form is retained, thus יָשַׁע ; in the construct the final syllable is contracted, thus יָשַׁע .

§ 306. *Future*. May be contracted or not, thus יָשַׁע or יָשַׁע .

§ 307. *Imperative*. Regularly formed from the future.

§ 308. *Participle*. Contracted or not, thus יָשַׁע or יָשַׁע .

PU'HAL.

§ 309. Throughout like the Pu'hal of קָטַל ; except the sec. pers. fem. sing. of the preterite, where the guttural takes Pattahh furtive (§ 23).

HIPH'HIL.

§ 310. *Preterite*. The guttural, being preceded by the heterogeneous characteristic vowel \bar{i} , takes Pattahh furtive, thus הִשָּׁחַץ . And so in the *infinitive*, *future*, and *participle*.

§ 311. *Imperative*. Here the heterogeneous \bar{i} is merged into the vowel of the guttural, on account of the quickness of expression proper to this mode, which opposes the extension of the word by an additional vowel, thus הִשָּׁחַץ .

HOPH'HAL.

§ 312. No peculiarity.

HITHPA'HEL.

§ 313. Regularly formed from the infinitive of P'hel. As the example of שׁ guttural, which in compliance with custom we have thought proper to retain, has the sibilant שׁ for its first radical, a transposition here takes place (see § 151. 1.), thus הִשָּׁחַץ for הִשָּׁחַץ .

Paradigm of Verbs 5 Guttural.

PRETERITE.	Kal.	Niph.	Pihel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	שָׁמַע	נִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הֻשְׁמַע	הִשְׁתַּמֵּחַ
3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה		הִשְׁמִיעָה		הִשְׁתַּמְּחָה
2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ	&c.	הִשְׁמִיעְתָּ	&c.	הִשְׁתַּמַּחְתָּ
2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ		הִשְׁמִיעְתְּ		הִשְׁתַּמַּחְתְּ
1 c.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי		הִשְׁמִיעְתִּי		הִשְׁתַּמַּחְתִּי
<i>Plur.</i> 3 c.	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמְּחוּ
2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם		הִשְׁמִיעְתֶּם		הִשְׁתַּמַּחְתֶּם
2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן		הִשְׁמִיעְתֶּן		הִשְׁתַּמַּחְתֶּן
1 c.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ		הִשְׁמִיעְנוּ		הִשְׁתַּמַּחְנוּ
INFINITIVE.							
<i>Absol.</i>	שָׁמַעַ	נִשְׁמָעַ	שָׁמַעַ				
<i>Constr.</i>	שָׁמַעַ	הִשְׁמִיעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הֻשְׁמַעַ	הִשְׁתַּמֵּחַ
FUTURE.							
<i>Sing.</i> 3 m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמֵּחַ
3 f.	יִשְׁמְעָה	יִשְׁמְעָה	יִשְׁמְעָה		יִשְׁמִיעָה		יִשְׁתַּמְּחָה
2 m.	יִשְׁמַעְתָּ	יִשְׁמַעְתָּ	יִשְׁמַעְתָּ	&c.	יִשְׁמִיעְתָּ	&c.	יִשְׁתַּמַּחְתָּ
2 f.	יִשְׁמַעְתְּ	יִשְׁמַעְתְּ	יִשְׁמַעְתְּ		יִשְׁמִיעְתְּ		יִשְׁתַּמַּחְתְּ
1 c.	יִשְׁמַעְתִּי	יִשְׁמַעְתִּי	יִשְׁמַעְתִּי		יִשְׁמִיעְתִּי		יִשְׁתַּמַּחְתִּי
<i>Plur.</i> 3 m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ		יִשְׁמִיעוּ		יִשְׁתַּמְּחוּ
3 f.	יִשְׁמְעָנָה	יִשְׁמְעָנָה	יִשְׁמְעָנָה		יִשְׁמִיעָנָה		יִשְׁתַּמְּחָנָה
2 m.	יִשְׁמַעְנוּ	יִשְׁמַעְנוּ	יִשְׁמַעְנוּ		יִשְׁמִיעְנוּ		יִשְׁתַּמַּחְנוּ
2 f.	יִשְׁמַעְנָה	יִשְׁמַעְנָה	יִשְׁמַעְנָה		יִשְׁמִיעְנָה		יִשְׁתַּמַּחְנָה
1 c.	יִשְׁמַעוּ	יִשְׁמַעוּ	יִשְׁמַעוּ		יִשְׁמִיעוּ		יִשְׁתַּמַּחְנוּ
IMPERATIVE.							
<i>Sing.</i> 2 m.	שָׁמַעַ	הִשְׁמִיעַ	שָׁמַעַ		הִשְׁמִיעַ		הִשְׁתַּמֵּחַ
2 f.	שָׁמְעִי	הִשְׁמִיעִי	שָׁמְעִי		הִשְׁמִיעִי		הִשְׁתַּמְּחִי
<i>Plur.</i> 2 m.	שָׁמְעוּ	הִשְׁמִיעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמַּחְוּ
2 f.	שָׁמְעֶנָה	הִשְׁמִיעֶנָה	שָׁמְעֶנָה		הִשְׁמִיעֶנָה		הִשְׁתַּמַּחְנָה
PARTICIPLES.							
<i>Active.</i>	שָׁמֵעַ		שָׁמֵעַ		שָׁמֵעַ		שָׁמֵעַ
<i>Passive.</i>	שָׁמֵעַ	נִשְׁמָעַ		שָׁמֵעַ		שָׁמֵעַ	

CHAPTER V.

IMPERFECT VERBS. CLASS II.

VERBS ONE OF WHOSE RADICALS IS REJECTED.

§ 314. IN most languages the liquid *n*, when in the process of composition or inflection it is immediately followed by another letter of the same class, is assimilated to such letter, e. g. Lat. *colligo* = *conligo*, *irrumpe* = *inrumpe*, Gr. συλλαμβάνω = συνλαμβάνω. When the Hebrew נ has no vowel of its own, and is immediately preceded by one, it goes further, and becomes assimilated to any following consonant which can receive Daghesth forte. In the infinitive construct and imperative of נ verbs, נ is rejected, although not preceded by a vowel: in the former case on account of its close connection with the following noun, with which it forms a single compound term (§ 161); and in the latter, in consequence of the brevity of expression proper to the imperative (§ 76). Whenever it has a vowel of its own, this letter is retained.

Verbs whose First Radical is Nun.

Verbs נָ (נָנָּ).

KAL.

§ 315. *Preterite*. Like קָטַל.

§ 316. *Infinitive*. *Absol.*—This has no peculiarity. *Constr.*—Here נ is rejected (see above, § 314), and ר appended to form a feminine Cegholate noun, e. g. רָנָּה. If the third radical is a guttural, the infin. constr. takes two Pattahhs, e. g. רָנָּה Eccl. 3: 2. from רָנָּה.

§ 317. *Future*. רָנָּה for רָנָּה (§ 314).

§ 318. *Imperative*. Regularly derived from the future, e. g. רָנָּה 2 Sam. 1: 15.; but sometimes with (), which followed by Makkeph is shortened into (), e. g. רָנָּה Gen. 19: 9.

§ 319. *Participles*. Like those of קָטַל, both active and passive.

NIPH'HAL.

§ 320. *Preterite*. נִכְנַח for נִכְנַחַשׁ.

§ 321. *Inf., Fut., and Imp.* In all these, נ is accompanied by the vowel (ַ); consequently no rejection takes place.

§ 322. *Participle*. נִכְנַחַשׁ for נִכְנַחַשׁ.

PI'HEL AND PU'HAL.

§ 323. In all respects like קָטַל and קָטַל, נ having a vowel of its own.

HIPH'HIL.

§ 324. The liquid נ is assimilated to the second radical throughout, thus נִהַיֵּשׁ.

HOPH'HAL.

§ 325. As in the active voice, נ is assimilated to the letter following; the preformative takes *u* (§ 149), which before Daghest forte is preferred to *o* (§ 101. 3. *b.*), thus נִהַיֵּשׁ for נִהַיֵּשׁ.

HITHPA'HEL.

§ 326. Regularly formed from infin. Pi'hel; it is consequently inflected throughout like נִהַיֵּשׁ.

Paradigm of Verbs פָּנָה.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	פָּנָה	פָּנָה	פָּנָה	פָּנָה	הִפָּנֵה	הִפָּנָה	הִתְפַּנֵּה
3 f.	פָּנְתָה	פָּנְתָה			הִפָּנְתָה	הִפָּנְתָה	
2 m.	פָּנַתָּה	פָּנַתָּה	&c.	&c.	הִפָּנַתָּה	הִפָּנַתָּה	&c.
2 f.	פָּנַתְּהָ	פָּנַתְּהָ			הִפָּנַתְּהָ	הִפָּנַתְּהָ	
1 c.	פָּנַתְּהִי	פָּנַתְּהִי			הִפָּנַתְּהִי	הִפָּנַתְּהִי	
<i>Plur. 3 c.</i>	פָּנְאוּ	פָּנְאוּ			הִפָּנְאוּ	הִפָּנְאוּ	
2 m.	פָּנַתְּכֶם	פָּנַתְּכֶם			הִפָּנַתְּכֶם	הִפָּנַתְּכֶם	
2 f.	פָּנַתְּכֶן	פָּנַתְּכֶן			הִפָּנַתְּכֶן	הִפָּנַתְּכֶן	
1 c.	פָּנַתְּנוּ	פָּנַתְּנוּ			הִפָּנַתְּנוּ	הִפָּנַתְּנוּ	
INFINITIVE.							
<i>Absol.</i>	פָּנֹה	הִפָּנֹה	פָּנֹה	פָּנֹה	הִפָּנֹה	פָּנֹה	
<i>Constr.</i>	פָּנֹהָ	הִפָּנֹהָ	פָּנֹהָ	פָּנֹהָ	הִפָּנֹהָ	פָּנֹהָ	הִתְפַּנֹּהָ
FUTURE.							
<i>Sing. 3 m.</i>	יִפְּנֶה	יִפְּנֶה	יִפְּנֶה	יִפְּנֶה	יִפְּנֶה	יִפְּנֶה	יִתְפַּנֶּה
3 f.	יִפְּנֶהָ	יִפְּנֶהָ			יִפְּנֶהָ	יִפְּנֶהָ	
2 m.	יִפְּנֶתָּה	יִפְּנֶתָּה	&c.	&c.	יִפְּנֶתָּה	יִפְּנֶתָּה	&c.
2 f.	יִפְּנֶתְּהָ	יִפְּנֶתְּהָ			יִפְּנֶתְּהָ	יִפְּנֶתְּהָ	
1 c.	יִפְּנֶתְּהִי	יִפְּנֶתְּהִי			יִפְּנֶתְּהִי	יִפְּנֶתְּהִי	
<i>Plur. 3 m.</i>	יִפְּנֹאוּ	יִפְּנֹאוּ			יִפְּנֹאוּ	יִפְּנֹאוּ	
3 f.	יִפְּנֹהָן	יִפְּנֹהָן			יִפְּנֹהָן	יִפְּנֹהָן	
2 m.	יִפְּנֹתְּכֶם	יִפְּנֹתְּכֶם			יִפְּנֹתְּכֶם	יִפְּנֹתְּכֶם	
2 f.	יִפְּנֹתְּכֶן	יִפְּנֹתְּכֶן			יִפְּנֹתְּכֶן	יִפְּנֹתְּכֶן	
1 c.	יִפְּנֹתְּנוּ	יִפְּנֹתְּנוּ			יִפְּנֹתְּנוּ	יִפְּנֹתְּנוּ	
IMPERATIVE.							
<i>Sing. 2 m.</i>	פָּנֵה	הִפָּנֵה	פָּנֵה		הִפָּנֵה		הִתְפַּנֵּה
2 f.	פָּנִי	הִפָּנִי			הִפָּנִי		
<i>Plur. 2 m.</i>	פָּנֻה	הִפָּנֻה	&c.		הִפָּנֻה		&c.
2 f.	פָּנִינָה	הִפָּנִינָה			הִפָּנִינָה		
PARTICIPLES.							
<i>Active.</i>	פָּנֹה		מִפְּנֹה		מִפְּנֹה		מִתְפַּנֵּה
<i>Passive.</i>	נִפְּנֶה	נִפְּנֶה		מִנְּפֹה		מִנְּפֹה	

Remarks on Verbs פִּנְּ.

KAL.

§ 327. *Infinitive.* The construct in some verbs retains the radical נ, e. g. נָגַע Gen. 20 : 6. Job 6 : 7., נָשָׂא Is. 1 : 14., נָבַל 34 : 4., נָצַר Prov. 2 : 8., נָקַם Ezek. 24 : 8. 25 : 12.

§ 328. *Future.* In some instances נ is not assimilated, e. g. יִנְצֹר Deut. 33 : 9. Ps. 61 : 8. 78 : 7. 140 : 2, 5. Prov. 5 : 2., יִנְטֹר Jer. 3 : 5., יִנְהֹר Ps. 68 : 3. And as the vowel of the second radical is not an essential one, some verbs take *a*, as יִנְשֹׂא; others *e*, as יִנְהֹן; and others again *o*, as יִנְבֹּל Ps. 1 : 3. If the second radical is a guttural, and consequently incapable of receiving Daghesh, נ is generally retained, e. g. יִנְאֹק, יִנְהֹם, יִנְעֹם; although in this case also it is occasionally rejected, whence we have יִנְהֹת Ps. 38 : 3., and also יִנְהֹת Jer. 21 : 13. and יִנְהֹת Prov. 17 : 10.

§ 329. *Imperative.* This mode, like the future from which it is derived, takes either *a*, *e*, or *o*, e. g. נִשֵּׂ 2 Sam. 1 : 15., נִשֵּׂ Gen. 19 : 9., נִשֵּׂ Josh. 3 : 9.

NIPH'HAL.

§ 330. 1. *Preterite.* As the first radical is here rejected, and compensated by Daghesh in the second, this species is to be distinguished from Pi'hel with *a* for the second vowel (see § 238) by the context alone, e. g. Niph. and Pi'hel נָגַר, נָקַם, נָקַר.

2. *Participle.* In the following instances *o* appears instead of *a*: נִמּוֹל Gen. 17 : 26., נִמּוֹלִים 34 : 22. The first, however, may be considered as a preterite from the root מָלַל, as likewise נִמְלֹךְ v. 27. Comp. נִחְתָּם (§ 237).

HIPH'HIL AND HOPH'HAL.

§ 331. Some גuttural verbs retain the נ in these species as in future Kal, e. g. הִנְחִיל, הִנְחִילְתִּי Jer. 3 : 18., הִנְחִיל, הִנְחִילְתִּי Job 7 : 3. And occasionally one whose second radical is not a guttural, e. g. לִהְנִיחַ Ezek. 22 : 20., הִנְחִיךָ Judg. 20 : 31.

HITHPA'HEL.

§ 332. In the form מִנְחָץ Is. 52 : 6. for מִנְחָצִי, ת is assimilated to נ by § 152 : 3.

- *Special Remarks on the Verbs נָתַן and לָקַח.*

§ 333. נָתַן. When the liquid נ, constituting the first radical of a verb, is preceded by a vowel and accompanied by Sh'wa, it is, as we have seen, assimilated to the letter following. It suffers the same change under the same circumstances when occupying the last place in the root, e. g. נָתַתָּה for נָתַתָּה. We find in the pret. Kal some instances of the rejection of the first radical, e. g. תָּתַתָּה 2 Sam. 22 : 41. for נָתַתָּה, תָּתַתָּה Ps. 8 : 2. for נָתַתָּה, although this latter example has hitherto been considered as either the infinitive with ה char. fem., or the imperative with ה paragogic; but if we construe it as a preterite, with the relative אֲשֶׁר referring to שִׁמְךָ, the passage will read, *How great is thy name upon the whole earth, which (name) gives (i. e. extends) thy glory over the heavens.* In the infinitive construct of this verb both the first and third radicals are rejected, thus תַּת for נָתַת.

§ 334. לָקַח. Kal.—With the verbs פָּנִי may be classed לָקַח, the initial ל of which is assimilated or rejected in the same manner as the נ of those verbs (§ 77. 2.); thus inf. constr. קַח for לָקַח, fut. יִקַּח for יִלָּקַח, imp. קַח. Once the first radical is rejected in the preterite, as in נָתַן, e. g. קָחָם Hos. 11 : 3. for לָקַחָם. Niph.—In this species of לָקַח, ל is not assimilated; it is however in that of the verb לָחַצַּע, e. g. נָחַצַּע Job 4 : 10. Hoph.—ל assimilated, e. g. יִקַּח Gen. 18 : 4.

CHAPTER VI.

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IMPERFECT VERBS. CLASS III.

VERBS UNDERGOING A CHANGE OR REJECTION IN BOTH CONSONANTS AND VOWELS.

§ 335. THE third class of imperfect verbs comprises those whose root contains a weak letter, or of which the second and third radicals are alike. They are of four kinds :

1. Those whose first radical is י, termed Verbs פִּי.
2. Those whose second radical is either ך or י, termed Verbs עִי and לִי.
3. Those whose second and third radicals are alike, termed Verbs עֵע.
4. Those whose third radical is either ם or ך, termed Verbs לֵל and לִל.

1. Verbs whose First Radical is Yodh.

Verbs פִּי (יָשַׁב).

§ 336. Those verbs which have י for their first radical, suffer either a rejection or change of this letter, and a consequent change of vowel. It is extremely probable that the greater part of them were originally פִּי, which form is generally retained in the Arabic and Ethiopic;* for it is only in the Kal, Pi'hel, Pu'hal, and Hithpa'hel species, where this letter commences a syllable accompanied by a heterogeneous vowel, that it becomes changed into י (§ 92. 1. b.). In the remaining parts of the verb, where the first radical ends a syllable, י is generally restored, or rather remains, and the vowel of the preformative is changed to agree with it. The formation is as follows :

KAL.

§ 337. *Preterite.* יָשַׁב for יָשֵׁב.

§ 338. *Infinitive. Absol.*—יָשׁוּב. *Constr.*—Here י is generally rejected by aphæresis for the same reason as the ך of verbs פִּי (§§ 76, 316); and to form a fem. Cegholate noun, the characteristic ת is affixed, e. g. יָשׁוּבָה.

* Thus יָלַד, Arab. وَلَدَ, Eth. ባለደ; יָרַד, Arab. نَزَلَ, Eth. ባለደ. In Heb. also we find יָלַד for יָלַד Gen. 11 : 30.

§ 339. *Future*. Formed by rejecting the radical י, and lengthening the (.) of the preformative into (.), which vowel the second radical also takes to correspond, e. g. יֵשֶׁב for יֹשֶׁב, so also יֵלֵךְ, יֵלֶךְ; this is the most usual form, although a Daghes is occasionally inserted in the second radical, when the (.) of the preformative remains unchanged, e. g. יֵצֵא, יֵצֵר, יֵצֵק. Frequently, however, י is retained, and by resting in the preceding (.) lengthens it, and causes the second radical to take (.); for the immediate succession of two such long vowels of the same kind is contrary to the genius of Hebrew orthoëpy, e. g. יֵרֵשׁ, יֵרֵק, יֵרֵץ, יֵרֵךְ, יֵרֵשׁ.

§ 340. *Imperative*. יֵשֶׁב, regularly formed from the future.

§ 341. *Participles*. Like those of קָטַל.

NIPH'HAL.

§ 342. *Preterite*. Here on the reception of נ characteristic, the original ר is restored, and rests in its homogeneous vowel o, e. g. נִוֶּשֶׁב. This ר remains throughout the species; and consequently,

§ 343. *Infin., Fut., and Imp.* are formed like those of נִקְטַל.

§ 344. *Participle*. Usually formed from the preterite by changing the final (.) by § 171. into (,), thus נִוֶּשֶׁב.

PI'HEL AND PU'HAL.

§ 345. In each of these species, on account of the heterogeneous nature of the first vowel, ר is exchanged for י as in Kal; which constitutes their sole peculiarity.

HIPH'HIL.

§ 346. *Preterite*. On prefixing ה characteristic, the original ר is restored, and rests in the vowel o, as in Niph'hal, thus הוֹשֶׁב.

§ 347. *Infin., Fut., Imp., and Part.* The same observation applies to these parts of the species, e. g. הוֹשֶׁב, הוֹשֵׁב, הוֹשֵׁיב, הוֹשֵׁיב.

HOPH'HAL.

-§ 348. In this species ה characteristic regularly takes (.), which, that ר may rest in it, is lengthened into (ו), thus pret. הוֹשֶׁב, infin. מוֹשֶׁב, fut. יוֹשֶׁב, part. מוֹשֵׁב.

Paradigm of Verbs פִּי.

	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
PRETERITE.							
<i>Sing.</i> 3 m.	יָשַׁב	נִשְׁבַּב	יָשַׁב	יָשַׁב	הוֹשִׁיב	הוֹשַׁב	הִתְיַשֵּׁב
3 f.	יָשְׁבָה	נִשְׁבְּבָה			הוֹשִׁיבָה	הוֹשַׁבָה	
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	&c.	&c.	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	&c.
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ			הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי			הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	
<i>Plur.</i> 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ			הוֹשִׁיבוּ	הוֹשַׁבוּ	
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם			הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן			הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ			הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	
INFINITIVE.							
<i>Absol.</i>	יָשׁוּב						
<i>Constr.</i>	שָׁבַת	הִשְׁבֵּב	יָשַׁב	יָשַׁב	הוֹשִׁיב	הוֹשַׁב	הִתְיַשֵּׁב
FUTURE.							
<i>Sing.</i> 3 m.	יָשַׁב	יִשְׁבַּב	יָשַׁב	יָשַׁב	יִהְיֶה יוֹשִׁיב	יִהְיֶה הוֹשַׁב	יִהְיֶה הִתְיַשֵּׁב
3 f.	יָשְׁבָה	יִשְׁבְּבָה			תִּהְיֶה יוֹשִׁיבָה	תִּהְיֶה הוֹשַׁבָה	
2 m.	תָּשַׁב	תִּשְׁבַּב	&c.	&c.	תִּהְיֶה יוֹשִׁיבְתָּ	תִּהְיֶה הוֹשַׁבְתָּ	&c.
2 f.	תָּשַׁבְתְּ	תִּשְׁבַּבְתְּ			תִּהְיֶה יוֹשִׁיבְתְּ	תִּהְיֶה הוֹשַׁבְתְּ	
1 c.	אֶשַׁב	אִשְׁבַּב			אֶהְיֶה יוֹשִׁיב	אֶהְיֶה הוֹשַׁב	
<i>Plur.</i> 3 m.	יָשְׁבוּ	יִשְׁבְּבוּ			יִהְיֶה יוֹשִׁיבוּ	יִהְיֶה הוֹשַׁבוּ	
3 f.	תָּשַׁבְנָה	תִּשְׁבְּבֶנָה			תִּהְיֶה יוֹשִׁיבֶנָה	תִּהְיֶה הוֹשַׁבֶנָה	
2 m.	תָּשַׁבוּ	תִּשְׁבְּבוּ			תִּהְיֶה יוֹשִׁיבוּ	תִּהְיֶה הוֹשַׁבוּ	
2 f.	תָּשַׁבְנָה	תִּשְׁבְּבֶנָה			תִּהְיֶה יוֹשִׁיבֶנָה	תִּהְיֶה הוֹשַׁבֶנָה	
1 c.	נִשְׁבַּב	נִשְׁבַּב			נִהְיֶה יוֹשִׁיב	נִהְיֶה הוֹשַׁב	
IMPERATIVE.							
<i>Sing.</i> 2 m.	שֵׁב	הִשְׁבֵּב	יָשַׁב		הוֹשִׁיב		הִתְיַשֵּׁב
2 f.	שְׁבִי	הִשְׁבְּבִי			הוֹשִׁיבִי		
<i>Plur.</i> 2 m.	שְׁבוּ	הִשְׁבְּבוּ	&c.		הוֹשִׁיבוּ		&c.
2 f.	שְׁבֶנָה	הִשְׁבְּבֶנָה			הוֹשִׁיבֶנָה		
PARTICIPLES.							
<i>Active.</i>	יָשֻׁב		מִיָּשֻׁב		מוֹשִׁיב		מִתְיַשֵּׁב
<i>Passive.</i>	יֹשֵׁב	נֹשֵׁב		מִיָּשֻׁב		מוֹשָׁב	

Remarks on Verbs פִּי.

KAL.

§ 349. *Future.* A few verbs take (ְ) under the preformative without rejecting the radical פִּי, e. g. יִקְרַךְ Ps. 72:14., אִילָכָה Mic. 1:8. Sometimes פִּי is rejected without either exchanging (ְ) for its longer cognate vowel (ִ), or inserting a Dagghesh in the following letter (§ 100. 1. note), e. g. יִשָּׁר 1 Sam. 18:20, 26., יִרָא v. 12.; but in a few verbs, on the rejection of פִּי, Dagghesh forte is inserted in the second radical, in order to preserve the preceding (ְ) unchanged, e. g. יִצָּק 2 Kings 9:6. from יִצַּק, יִצָּח, Is. 9:17., יִצָּר 44:12., יִשָּׁר 1 Sam. 6:12., אִסָּר Hos. 10:10., which forms must be distinguished from futures פָּלַ (§ 317). A פִּי conversive prefixed to this tense shortens the (ְ) of the second radical into (ִ), e. g. יִלָּךְ, יִלָּךְ Gen. 28:10.; and frequently (ְ) in the same situation is thus changed into (ִ), e. g. יִיָּצַק, יִיָּצַק 1 Kings 22:35., יִיָּקַץ, יִיָּקַץ Gen. 9:24., יִיָּצַר, יִיָּצַר Gen. 2:19. In one verb we find the original פִּי restored in this tense, and resting in its homogeneous vowel Shurek, viz. יִרְבֵּל, fut. יִרְבֵּל.

§ 350. *Infinitive. Absol.*—Once פִּי is here also rejected, e. g. פָּלַ for רָבַל Job 42:2. *Constr.*—And, on the contrary, פִּי is occasionally retained in the construct state, e. g. יִסְוֹד Ex. 29:12. Hab. 3:13.; in two instances likewise when הֵ is affixed, e. g. יִרְבֶּה Gen. 8:7., יִכְלֶה Num. 14:16. In the verb יִדַּע besides יִדַּעַת we have יִדַּעַה Ex. 2:4. Is. 11:9. without the initial פִּי, and הֵ char. fem. for הֵ (with הֵ omitted יִדַּע Job 32:6, 10.); so יִדַּעַה Gen. 3:19., יִלְדֶה 2 Kings 19:3. (and also יִלְדֶה Gen. 25:24, 26., and contracted לָת 1 Sam. 4:19.). In those verbs which are at the same time both פִּי and לָת, the last radical rests in (ְ), e. g. יִצָּחַת for יִצָּחַת.

§ 351. *Imperative.* The imperative of the verb יִצַּק appears both with and without פִּי, e. g. יִצַּק Ezek. 24:3., יִצַּק 2 Kings 4:41. After the rejection of פִּי, this mode also takes (ְ), which on being followed by Makkeph is shortened into (ִ), e. g. יִצֵּב, לָךְ; with הֵ parag. לָכָה, לָכָה, which by rejecting הֵ becomes לָךְ Num. 23:13. Judg. 19:13.; or resting in (ְ), יִדַּעַת Prov. 24:14. The form יִדַּעַת Is. 8:10. Judg. 19:30. is instead of יִדַּעַת (like עֲמֹדֵי Nah. 2:9.), פִּי on the rejection of פִּי being changed into פִּי, for which is written (ִ) (see § 100. 1. note).

§ 352. *Participle.* The word יִדַּעַתִּי 1 Sam. 21:3., which is generally regarded either as preterite Hiph'hil for הִדַּעַתִּי or as a new

species termed Po'hel, we would prefer to consider as the participle of Kal with the pronoun of the first person affixed, thus *I (am) knowing, I know*, a construction of very common occurrence in Chaldee and Syriac. Comp. also יִלְכֶּה Gen. 16 : 11., מִשְׁתַּחֲוִיָּהם Ezek. 8 : 16. (see Josh. 22 : 23.).

NIPH'HAL.

§ 353. *Preterite*. In a few instances the restored ך takes its other homogeneous vowel ū, e. g. נִלְכֶּה 1 Chron. 3 : 5. 20 : 8.; and also in the participle, where we find נִלְכֶּה Zeph. 3 : 18., נִלְכֶּה Lam. 1 : 4.

§ 354. *Future*. In this tense ך appears twice, although ך is restored in the preterite, viz. נִלְכֶּה Gen. 8 : 12., יִלְכֶּה Ex. 19 : 13. It is the opinion of the elder (Joseph) Kimhhi, that the former of these instances belongs to the Hithpa'hel species (ך being assimilated to ך); to which the younger (David) objects, that if this were the case, the radical ך would receive (), not reflecting that the following letter is a guttural. See Michlol, fol. 32. b. 1., and Shorashim, col. 192. When ך is restored in this tense, the preformative ך of the first pers. sing. invariably takes the shorter vowel () instead of (), in order to express more distinctly the reduplication of the weak letter ך (see § 88. 1.), thus אֶנְשֶׁב.

PI'HEL.

§ 355. *Future*. We meet with some instances in which the radical ך gives its vowel to the preformative of the future, and is either retained as an otiant letter, e. g. וְיִשְׁרָם 2 Chron. 32 : 30. for וְיִשְׁרָם; or is rejected, e. g. וְיִבְשֶׁהוּ Nah. 1 : 4. for וְיִבְשֶׁהוּ Lam. 8 : 33. for וְיִבְשֶׁהוּ; and so always in the verb יִדָּה, thus יִדָּה for יִדָּה Joel 4 : 3. Ob. 1 : 11. Nah. 3 : 10. Lam. 3 : 53. Once the original ך is retained, viz. אֶנְשֶׁב Is. 45 : 2.

HIPH'HIL.

§ 356. *Preterite*. In the following preterites ך is retained, and rests in (), viz. הִיטִיב, הִילִיל, הִימִין, הִימִיר, הִינִיק, הִינִיק. This is likewise the case in the infinitive, e. g. הִיטִיב Is. 1 : 17., and also in the imperative, e. g. הִילִיכִי, הִינִיקִי Ex. 2 : 9.; in which mode ה occasionally takes the vowel () notwithstanding the restoration of ך, e. g.

חָרַץ Gen. 8 : 17., חָרַשׁ Ps. 5 : 9. Occasionally the first radical is rejected altogether, thus חָלַכְתִּי Hos. 2 : 16. for חוֹלַכְתִּי.

§ 357. *Future.* יִיחַיב for יַחַיֵּב, יִחַלֵּל for יַחַלֵּל, יִיחַיב Deut. 32 : 13., וְיִחַיֵּן Ex. 2 : 7. (§ 77. 3.); in some verbs ח is retained with this vowel, viz. יִחַלֵּל Is. 52 : 5., and occasionally with the original ו, e. g. יִחַשְׁיֶע 1 Sam. 17 : 47. Ps. 28 : 7. 45 : 18. 116 : 6. Sometimes the radical י takes the vowel of the rejected ח, e. g. יַחַיֵּב Job 24 : 21., יִחַלֵּל Is. 16 : 7., יַחַד Ps. 138 : 6.; and once this י is rejected, viz. חַיִּיִּקָּהוּ Ex. 2 : 9. for חַיִּיִּקָּהוּ. There are a few instances in which the preformative takes its proper vowel (), the first radical forming with it a diphthong, e. g. חַיִּיִּרָם Hos. 7 : 12., חַיִּיִּרָה Prov. 4 : 25. We occasionally find א in place of the radical י, e. g. חַאֲמִינִי Is. 30 : 21. for חַיִּמִּינִי, חַאֲסִפִּין Ex. 5 : 7. for חַסִּיפִין, also חַסִּפִּין Ex. 9 : 28., and once חַוִּסָּה Prov. 30 : 6. for חַוִּסָּה. On taking ו conversive, the () of the apocopated form is further shortened into () (§ 211), e. g. חַוִּסָּה Is. 7 : 10., חַוִּסָּה Gen. 8 : 10., חַוִּסָּה Ex. 2 : 21., חַוִּסָּב 2 Kings 9 : 30., חַוִּיִּן 1 Sam. 1 : 23.; and occasionally without ו conversive in fut. apoc., e. g. חַוִּסָּה Deut. 3 : 26., חַוִּסָּה Prov. 1 : 5.

HITHPA'HEL.

§ 358. The initial ו of some verbs is restored in this species also, e. g. חַוִּסָּה, חַוִּסָּה, חַוִּסָּה. In the future we have חַוִּסָּב Ex. 2 : 4. for חַוִּסָּב.

2. Verbs whose Second Radical is Wav or Yodh.

Verbs ע"י (קום).

§ 359. Although the verbs of this class differ considerably in appearance from the paradigm of קָטַל, there is nothing in their formation that is not the necessary result of the peculiarities affecting the letter ו. These peculiarities we will now briefly enumerate, for the purpose of explaining by their means the deviations of these verbs from the usual mode of inflection.

§ 360. The weak letter ו, partaking in its nature more of the character of a vowel than of a consonant, seeks in a manner to resign its consonantal power, and rest in a preceding vowel. This quiescence, however, can take place only in the homogeneous vowel u of the same organ, or its modification o (§ 91). Hence arise the following rules :

1. When ך would be accompanied by either of its homogeneous vowels *o* or *u*, it surrenders its consonantal power, and quiesces in such vowel, which then serves to enunciate the preceding consonant (§ 93. 1.), e. g. אָר for אָר, יָקום for יָקום, קום for קום.

2. *a.* When ך would be accompanied by a heterogeneous vowel, (viz. *a*, *e*, or *i*;) and preceded by a simple syllable, such accompanying vowel is changed into one homogeneous to ך, and into this the vowel of the preceding consonant is merged, e. g. הָקום for הָקום = הָקום. *b.* Or ך is rejected, and either the accompanying vowel is rejected with it, e. g. קום for קום; or is given to the letter preceding, as for instance in neuter verbs whose second vowel is *e*, in order to distinguish them from those with *a* (§ 93. 2. *b.*), e. g. מָר for מָר. *c.* When ך with a heterogeneous vowel is preceded by a mixed syllable, it changes such vowel if possible into one homogeneous to itself, and rests in it; consequently the preceding vowel is exchanged for a long one, in order to form a simple syllable, e. g. נָקום for נָקום: but should the accompanying heterogeneous vowel be followed by a quiescent semi-vowel, which would render the change impracticable, ך is rejected, and the preceding letter takes its vowel (§ 93. 3. *b.*), e. g. הָקום for הָקום. *d.* When, as in the intensive species, ך accompanied by a heterogeneous vowel should be reduplicated by Daghes, to the reception of which this letter on account of its weakness is opposed, the third radical is generally doubled in its stead (§§ 30., 93. 4.), e. g. קֹומ for קום.

KAL.

§ 361. *Preterite.* Third pers. masc. קום for קום as above stated, § 360. 2. *b.* In those persons where the third radical takes Sh'wa before an affirmative letter or syllable, the preceding (,) is shortened by § 16. *b.* into (.), e. g. קָמָה, קָמָה, &c.

§ 362. *Infinitive. Absol.*—קום for קום, (,) being lost in the following ך (§ 360. 1.). *Constr.*—קום: the other homogeneous vowel of ך is here taken, for the sake of contradistinction; although the *o* of the absolute is sometimes retained, e. g. בִּיא.

§ 363. *Future.* Formed as in other verbs from the infinitive construct, the second radical resting in *u* and occasionally in *o*: and as this serves for a vowel to the first radical, the preformative takes the first long vowel (,), in order to form with it a simple syllable, e. g. יָקום, יָקום; and sometimes though seldom (.), the long cognate vowel of (.), e. g. יָבִישׁ. In the sec. and third pers. fem. plur. the

semi-vowel ך, preceded by (ך) which takes the accent, is inserted before the affirmative ך, to avoid the formation of a mixed syllable with a long vowel (viz. *ū* or *ō*) in the middle of a word (see § 185); in consequence of which the vowel of the preformative is rejected, in order that the tone-syllable may not be preceded by more than a single vowel (§ 103. 1.).

§ 364. *Imperative*. Regularly formed from the future throughout, with the exception of the fem. plur., in which an expedient for avoiding a long penultimate mixed syllable is adopted more consonant to the peculiar quickness of expression characteristic of this mode than that employed in the future for the same purpose; i. e. instead of giving a vowel to the last letter of such syllable, its own vowel (ך) is generally shortened into (ך) (§ 101. 3. *b.*), or else ך is rejected: whence we have either קְמַחָה or קְמַחָה.

§ 365. *Participles*. *Act.*—As in the preterite, ך with its heterogeneous vowel is rejected, thus קָם for קָם (see § 93. 2. *b.*); by which means the active participle presents the same form with the preterite. *Pass.*—קָם for קָם.

NIPH'HAL.

§ 366. *Preterite*. Here, according to § 360. 2. *c.*, ך takes its homogeneous vowel *ō*, and rests in it; and as the first radical has thus a vowel of its own, the preformative ך takes a long vowel, which, as in future Kal, is generally *ā*, and sometimes *ē*, e. g. נָעוּר, נָקוּם. In those persons of the verb which receive a syllabic affirmative, and where the long vowel of the first radical would consequently form a mixed syllable, thus נָקוּמָה, the third radical takes the vowel *ō*, by which means the preceding consonant and vowel are enabled to constitute a simple syllable, thus נָקוּמוּה: but as the word is now increased in length by a syllable, the first vowel is rejected (§ 103. 1.); and to avoid the concurrence of two Hholems (see § 272), the first ך takes its other homogeneous vowel, Shurek, whence the form נָקוּמוּה. In the third pers. plur., where the affirmative is asyllabic, Hholem is resumed, thus נָקוּמוּה.

§ 367. *Infinitive*. הָקוּם for הָקָם (§ 360. 2. *a.*).

§ 368. *Future*. יָקוּם, regularly formed from the infinitive. In the sec. and third pers. fem. plur. ך is in general rejected, as is sometimes the case in the imperative Kal, in order to avoid forming a medial mixed syllable: for here the insertion of (ך) between the root and

affirmative, as in the simple species, is impracticable; since the vowel of the preformative, which is necessary to the expression of Daghesh in the first radical, does not admit of rejection (§ 103).

§ 369. *Imperative*. Regularly formed from the future, thus הִקְוִים.

§ 370. *Participle*. Like the preterite (see § 171).

HIPH'HIL.

§ 371. *Preterite*. הִקְוִים for הִקְוִים. Here applies the peculiarity detailed § 360. 2. c., viz. that ה accompanied by a heterogeneous vowel, and preceded by a letter with Sh'wa, gives its vowel to that letter, and, not being able to rest in it, is rejected; and, as the first radical has a vowel of its own, the () of the preformative is then changed by § 102. 1. c. into the long cognate vowel (ִ). In those persons where the root takes a syllabic affirmative, ה is inserted between them as in Niph'hal; for, since in the Hiph'hil of these verbs the first is a simple syllable, the expedient of rejecting the first vowel may be and is adopted, in order to reduce the word to its proper length, the guttural preformative taking compound instead of simple Sh'wa, thus הִקְוִים־הִ. This is impracticable in the verb קָטַל, where, accordingly, the opposite expedient is resorted to, of rejecting the characteristic vowel (ִ), and supplying its place by the short vowel () (§ 185), thus קָטַל־הִ.

§ 372. *Infinitive*. הִקְוִים for הִקְוִים. As in the preterite, ה being unable to rest in () is rejected, and the vowel of the preformative is lengthened to form a simple syllable (§ 16. b.).

§ 373. *Future*. הִקְוִים. In the sec. and third pers. fem. plur. (ִ) is changed into (ִ) (§ 188), instead of the insertion of (ִ) as in Kal, e. g. הִקְוִים־הִ.

§ 374. *Imperative*. הִקְוִים for הִקְוִים (§ 188).

§ 375. *Participle*. Formed from the preterite by prefixing מ, thus pret. הִקְוִים, part. מִקְוִים = מִקְוִים (§ 189).

HOPH'HAL.

§ 376. הִקְוִים for הִקְוִים. Here the radical ה is rejected, and its vowel given to the preceding consonant, by § 93. 3. b.; and as this latter can no longer terminate the initial mixed syllable, the vowel of that syllable is changed into its corresponding long one (see § 102. 5. b.). This we consider the simplest and most natural account of a form which

grammarians in general, who consider ך as transposed, have found so difficult of explanation.

§ 377. *Infinitive*. Would be like the pret. ךֿ, but is not in use.

§ 378. *Future*. ךֿ for ךֿ (§ 193).

§ 379. *Participle*. ךֿ for ךֿ.

PI'HEL.

§ 380. *Preterite*. The verbs עִ form the intensive species by reduplicating the third radical, on account of the weakness of the letter constituting the second (§ 30); for, although the usual mode of doubling the second by means of Daghes forte is somewhat preferable, it matters little which is adopted, either being adequate to the end proposed (see § 142). Another effect produced by ך on the form of this species, is the changing of the vowel of the first radical into one homogeneous to itself, viz. *ō*, in which it rests (§ 91); the third radical then takes the vowel *ē* usually given to the second, thus קִ. Accordingly we perceive, that although the Pi'hel of verbs עִ differs somewhat in appearance from that of קִ, it is constructed on the same principle, and has precisely the same intensive signification. The above is the form assumed when the third radical is a perfect letter; but if this be also a weak letter, its ground of preference as regards reduplication ceases, and as ך is then comparatively strong, the ordinary mode of formation is adopted, e. g. צִ.

§ 381. *Inf.* קִ. *Fut.* קִ. *Part.* קִ.

PU'HAL.

§ 382. Here, as in the active voice, the third radical is doubled instead of the second; ך resting in its homogeneous vowel *ō*, and the third radical taking the usual *a* of the second, thus קִ: and so throughout the species.

HITHPA'HEL.

§ 383. Regularly formed from infinitive Pi'hel by prefixing the syllable הִ, thus הִקִ.

Paradigm of Verbs עו.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	קם	נקום	קומם	קומם	חקים	חוקם	החקומם
3 f.	קמה	נקומה	קוממה	קוממה	חקימה	חוקמה	החקוממה
2 m.	קמת	נקומת	קוממת	קוממת	חקימת	חוקמת	החקוממת
2 f.	קמת	נקומת	קוממת	קוממת	חקימת	חוקמת	החקוממת
1 c.	קמתי	נקומתי	קוממתי	קוממתי	חקימתי	חוקמתי	החקוממתי
<i>Plur. 3 c.</i>	קמו	נקמו	קוממו	קוממו	חקימו	חוקמו	החקוממו
2 m.	קמתם	נקומתם	קוממתם	קוממתם	חקימתם	חוקמתם	החקוממתם
2 f.	קמתן	נקומתן	קוממתן	קוממתן	חקימתן	חוקמתן	החקוממתן
1 c.	קמנו	נקומנו	קוממנו	קוממנו	חקימנו	חוקמנו	החקוממנו
INFINITIVE.							
<i>Absol.</i>	קום				חקים		
<i>Constr.</i>	קום	חקום	קומם	קומם	חקים	חוקם	החקומם
FUTURE.							
<i>Sing. 3 m.</i>	יקום	ינקום	יקומם	יקומם	יחקים	יחוקם	יהחקומם
3 f.	תקום	תנקום	תקומם	תקומם	תחקים	תחוקם	תהחקומם
2 m.	תקום	תנקום	תקומם	תקומם	תחקים	תחוקם	תהחקומם
2 f.	תקומי	תנקומי	תקוממי	תקוממי	תחקימי	תחוקמי	תהחקוממי
1 c.	אקום	אנקום	אקומם	אקומם	אחקים	אחוקם	אההחקומם
<i>Plur. 3 m.</i>	יקומו	ינקומו	יקוממו	יקוממו	יחקימו	יחוקמו	יההחקוממו
3 f.	תקומנה	תנקומנה	תקוממנה	תקוממנה	תחקינה	תחוקנה	תההחקוממנה
2 m.	תקומו	תנקומו	תקוממו	תקוממו	תחקימו	תחוקמו	תההחקוממו
2 f.	תקומינה	תנקומינה	תקוממינה	תקוממינה	תחקימינה	תחוקימינה	תההחקוממינה
1 c.	נקום	נקום	נקומם	נקומם	נקים	נוקם	נההקומם
IMPERATIVE.							
<i>Sing. 2 m.</i>	קום	חקום	קומם		חקם		החקומם
2 f.	קומי	חקומי	קוממי		חקימי		החקוממי
<i>Plur. 2 m.</i>	קומו	חקומו	קוממו		חקימו		החקוממו
2 f.	קומנה	חקומנה	קוממנה		חקימנה		החקוממנה
PARTICIPLES.							
<i>Active.</i>	קם		מקומם		מקים		מחקומם
<i>Passive.</i>	קום	נקום		מקומם		מוקם	

17 : 21. But when the first or third radical is a guttural, Hholem is frequently shortened into Pattahh on the reception of ך conversive (see § 84. 1.), e. g. ךֿיִסֵּר Judg. 4 : 18. 6 : 38., ךֿיִנָּח Ex. 10 : 14., ךֿיִנָּע Is. 7 : 2.; and also in fut. apoc., e. g. ךֿיִצֹר Deut. 2 : 9. In the third pers. masc. plur., whenever the ך of the affirmative (§ 162) is retained, as the syllable thus constituted, being both long and mixed, must necessarily take the accent (§ 55. 1.), the first vowel is rejected, that the accent may not be preceded by more than a single syllable (§ 103. 1.), thus יִקְרָא, יִקְרָא. The anomalous forms תְּבוֹאָתָה *it shall come*, Deut. 33 : 16. for תְּבוֹאָה, and תְּבוֹאָתִי *thou hadst come*, 1 Sam. 25 : 34. for תְּבוֹאָה, which grammarians have found it difficult to account for, may be explained as produced by a repetition of the fragmentary personal pronoun, which is both prefixed as in the future, and affixed as in the preterite, for the sake of emphasis: thus the two expressions are equivalent to, *it shall come, it! thou hadst come, thou!* In the word תְּבוֹאָתָה Job 22 : 21., the verb is in the third pers. fem. sing. fut., with ה paragogic, which is regularly hardened before the suffix into ת (§ 477. 1.).

§ 386. *Imperative.* For the sake of greater brevity and force of expression, ה is sometimes shortened into (), e. g. קָם Josh. 7 : 10., שָׁב Ex. 4 : 19.

§ 387. *Participles.* Verbs which have *e* or *o* for the principal vowel of the preterite retain the same in the participle (see § 233), e. g. מִצָּה Ex. 12 : 30., לֵץ Ps. 1 : 1., עָר Cant. 5 : 2., נָח Ps. 22 : 10., רָב Job 40 : 2. Some, although with () in the singular, receive as neuters (..) in the plural, e. g. לֵיךְ, part. plur. לֵיכִים Neh. 13 : 21.

NIPH'HAL.

§ 388. 1. *Preterite.* In the sec. pers. plur. Hholem is sometimes retained (see § 366), e. g. נִפְצְרוּם Ezek. 11 : 17. 20 : 34., נִקְטְרוּם 20 : 43., once נִקְטְרוּ Ezek. 6 : 9. for נִקְטְרוּ.

2. *Infinitive.* When the first radical is a guttural, the () of the preformative is lengthened by § 102. 1. *c.* into (..), e. g. לֵאמֹר Job 33 : 30. In a few instances we meet with ה for ו, e. g. הִדְדֵּשׁ Is. 25 : 10.

3. *Future.* When the first radical is a guttural, the preceding () is lengthened into (..), e. g. יַעֲזֹרֵךְ Joel 4 : 12.

4. *Participle.* Here also we find ה for ו, e. g. נִפְצְרוּהָ Is. 1 : 8. Ezek. 6 : 12.; and once () is written for ה (§ 100. 1. *note*), viz. נִבְרָכִים Ex. 14 : 3.

NIPH'HIL.

§ 389. *Preterite*. In some instances ה retains () and Daghesch is placed in the first radical, e. g. הָסִירָה Jer. 38 : 22. When the third radical is a guttural, it causes the first to take () for (ֿ) on the rejection of ו, e. g. הָרִיעַ for הִרִיעַ (§ 85. 3. a.), הָפִיר for הִפִיר. In the third pers. fem. sing. and third pers. plur. the first radical generally has () as well as the preformative, e. g. הָפִירָה Ps. 119 : 126., הָרִיעָה 1 Sam. 17 : 20., הָקָרָה Jer. 6 : 7.; these, however, may be considered as regular forms of verbs עָלֶה. Occasionally ו is not inserted between the root and a syllabic affirmative, e. g. הָטַלְתִּי Jer. 16 : 13. 22 : 26., הִנֵּמְתָּ Ex. 29 : 24, 26., הִמַּמְתָּ Num. 14 : 15.; once הִמַּמְתָּ 17 : 6., and fem. הִמַּמְתְּ Ex. 1 : 16. When ו is inserted, ה sometimes takes () for (ֿ), e. g. הָטִיבוּהָ 1 Kings 8 : 18. 2 Chron. 6 : 8. (also with (ֿ), e. g. הָטִיבוּתִי Ezek. 36 : 11.), הָקִיצוּתִי Ps. 139 : 18.; and once when ו is not inserted, e. g. הָטִיבָה Gen. 11 : 9. If the first radical is a guttural, the preformative ה takes () instead of compound Sh'wa, e. g. הָעִירִיתִי Deut. 4 : 26. 8 : 19., הָעִירִיתִי Is. 41 : 25., הָחִילְתִּי 1 Sam. 22 : 15.; for the first of two concurrent gutturals never takes compound Sh'wa, even when the second has a vowel of its own : the reason of which is, that the letters of this class are too feeble in sound to be heard with sufficient distinctness without an intervening vowel. Sometimes ו between the second and third radicals is omitted, when () is changed into (ֿ), e. g. הָקַמְנוּ Mic. 5 : 4., הָשַׁבְתָּם 1 Sam. 6 : 8., וְהִבֵּאתִי Ex. 6 : 8.; this most frequently takes place on the reception of a suffix, e. g. וְהָשַׁבְתָּם 1 Kings 8 : 34.

§ 390. *Infinitive*. The absolute appears once with ו, viz. הָקִים Jer. 44 : 25.; with ה char. fem. הִנָּפְהָ Is. 30 : 28. for הִנָּפְהָ.

§ 391. *Future*. וְקִים. In the apocopated form, (ֿ) is contracted into (ֿ), thus וְקִים, so וְקִים Num. 17 : 2., וְקִים Ps. 14 : 7.; and sometimes, though seldom, into (ֿ), e. g. וְקִים Job 17 : 2. When connected by Makkeph with the preceding word, (ֿ) is shortened into (ֿ), e. g. וְקִים Ps. 21 : 2.; and likewise on taking ו conversive, e. g. וְקִים 1 Kings 7 : 21., וְקִים 1 Sam. 20 : 33., וְקִים Gen. 14 : 16., וְקִים 11 : 8. (§ 215. 2.). If the first or third radical is a guttural, (ֿ) is replaced by (ֿ), e. g. וְקִים Zech. 3 : 6., וְקִים Josh. 21 : 44. 2 Chron. 15 : 15., וְקִים Gen. 8 : 13. 30 : 34. Ex. 14 : 25.; although in a few instances (ֿ) is taken here also, e. g. וְקִים 1 Sam. 31 : 3. In the third pers. fem. plur. (ֿ) is sometimes retained, e. g. וְקִים Jer. 44 : 25. In

a small number of instances the () of the preformative is retained, and Daghesh inserted in the first radical, e. g. וַיִּנְהָרוּ Gen. 2:15. Ex. 16:23, 34., וַיִּלְיוּ Num. 14:36. Ex. 16:7., וַיִּלְיוּ Prov. 4:21.

§ 392. *Imperative.* In the imperative we occasionally have () for (), e. g. הָשֵׁב Ezek. 21:35. Here also, as in the future, the () of the preformative is sometimes retained, and Daghesh consequently inserted in the first radical, e. g. הָנִירוּ Ex. 16:23., הָנִחַ v. 33.

§ 393. *Participle.* Here too we occasionally find () under the preformative with a following Daghesh, e. g. מְלִינִם Ex. 16:8.

PI'HEL AND PU'HAL.

§ 394. *Preterite.* The intensity peculiar to these species is sometimes denoted in a manner which gives them the appearance of verbs עָע, e. g. מָלַט from טָל, thus מִטְלָה Is. 22:17., עָרַע Jer. 51:58. from עָר, כָּלַל 1 Kings 8:27. from כָּל, יָסַח Job 16:12. from פָּרַח; and occasionally, though seldom, the third radical is doubled, and placed before the first, e. g. עָלַע Job 39:30. from לָרַע. These verbs are rarely inflected like קָטַל, thus קָיָם Esth. 9:31. See Remarks on Verbs עָע, § 418.

HITHPA'HEL.

§ 395. *Preterite.* As in the perfect verbs (see § 250), the second radical sometimes takes () for (), e. g. הָחִבֵּן Is. 1:3.

Verbs עָי (בִּין).

§ 396. There are some verbs עָי which do not agree throughout with the paradigm of קָיָם, but occasionally present the appearance of belonging to a root whose medial letter is not י but ו, e. g. third pers. pret. בִּין, first pers. בִּנֵיתִי, as if from בִּין, and also בִּינוּרִי, as though the second radical were ו. This ambiguity of form has occasioned much perplexity to grammarians both ancient and modern; some of whom, and among them the celebrated Ewald, maintain that all these verbs are of the class עָי, and that those instances in which ו occurs belong to the Hiph'il species, of which the characteristic ה is rejected; viz. that בִּינוּרִי is for בִּינוּרִי, the imperative בִּין for הָבִין, &c. Others again assert that ו is the original second letter of the root, and

that those cases in which ך appears are anomalous deviations; according to which doctrine לך stands for לך, ישים for ישים, &c. But the deduction of these verbs from a single root either ע״ or ע״ necessitates the supposition of too many and too important changes both of form and meaning: thus, by the former mode of accounting for the appearance of ך, we are reduced to consider the characteristic preformative of Hiph'hil as rejected without any adequate reason, and to attribute a corresponding causal signification to verbs which certainly do not possess it; while by means of the latter theory, the ך of the Niph'hal and Pi'hel species cannot be accounted for at all, unless terming it an anomaly is to be received as an explanation.

§ 397. These with other considerations have brought us to the conclusion, that the medial weak letters of the verbs termed ע״ and ע״ do not constitute an essential part of the root: but that this properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained (see § 115); and that between these a weak letter is inserted, to complete the usual triliteral form. Accordingly the ך of קים, although assisting to fill out the word, has no further share in conveying the idea *to stand*, than has the ך of the verb בין in signifying *to understand*. As this inserted letter does not form an indispensable part of the root, it follows that where ך, the weak letter most frequently adopted for this purpose, extends throughout a verb, as for instance קים, it may be rejected at once, if opposed in its nature to the accompanying vowel, e. g. pret. קם, קמה, קם; or its cognate ך may be employed with it alternately in different parts of the same verb, e. g. infin. absol. רוב, constr. ריב; or each of them may be used in the same tense and person by modifying the accompanying vowel, thus we have בנתי and also בניתי, בניתי and בניתי. This use of ך extends no further than the Kal species, those verbs in which it appears agreeing in all other respects with the verbs ע״; it will suffice, therefore, to exhibit the simple species alone, leaving the others to be collected from the paradigm of קים.

*Paradigm of the First or KAL Species of Verbs עָלָה.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	בָּנָה		בָּנָה		בָּן 3
בָּנָתָן		בָּנָהֶם	בָּנָה		בָּנָה 2
	בָּנָה			בָּנָתִי	1

OR

	בִּינָה		בִּינָה		בִּין 3
בִּינָתָן		בִּינָהֶם	בִּינָה		בִּינָה 2
	בִּינָה			בִּינָתִי	1

Infinitive.

בִּין	Const.	בִּין	Abs.
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Future.

תִּבְנֶינָה		יִבְנֶה	תִּבְנֶה	יִבְנֶה 3
תִּבְנֶינָה		תִּבְנֶה	תִּבְנֶה	תִּבְנֶה 2
	נִבְנֶה		אִבְנֶה	1

Imperative.

—		בִּינֵה	בִּינֵה	בִּין 2
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Participle.

—	—	—	בִּין
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Remarks on Verbs ע"י.

KAL.

§ 398. *Preterite.* Once we meet with third pers. f. sing. לָקָה Zech. 5: 4. for לָקָה. The second person appears occasionally with י, e. g. רָבָתָּ Lam. 3: 58., and רִיבֹתָ Job 33: 13.; as also the first, e. g. בִּינֹתַי Dan. 9: 2.; and likewise the third pers. plur., e. g. הִיגִימוּ Jer. 16: 16. In the verb אָיַב the י retains its (ַ), as it is strong in comparison with the first rad. א (see § 384.), e. g. אֵיבָתָּי Ex. 23: 22.

§ 399. *Infinitive. Absol.*—In Judg. 11: 25. Job 40: 2. we find רִיב; but in Job 33: 19. the K'ri and K'thibh are in direct opposition as to the letter to be employed.

§ 400. *Imperative.* The imperative appears with ה paragogic, e. g. רִיבָה Ps. 35: 1. 43: 1.

§ 401. *Future. Apoc.*—Here *i* is changed into *e*, e. g. יִבֶּן Jer. 9: 11. Hos. 14: 10., יִרֶב 1 Sam. 24: 16. Hos. 4: 4., יִשָּׁם Num. 6: 26. 1 Sam. 2: 20.; which on the reception of *y* conversive is shortened into (ַ), (§ 215. 2.), e. g. יִשָּׁם Gen. 2: 8. 2 Sam. 12: 31.; and also on the recession of the accent on account of a following monosyllable (§ 60), e. g. יִרֶב Judg. 6: 31, 32. These, however, may all be considered as belonging to future Hiph'hil.

3. *Verbs whose Second and Third Radicals are Alike.*

Verbs ע"ל (קבב).

§ 402. In many of these verbs that rule of the Hebrew language applies, by which on the immediate repetition of a letter in a word the two become contracted into one (§ 77. 1. a.). Thus in some parts of the verb קבב the second radical coalesces with or becomes merged into the third; and its accompanying vowel, as the essential one (§ 113), is given to the first, which in a manner takes its place, e. g. pret. קב for קבב, infin. קב for קבב.* And whenever this double consonant has a vowel of its own, it is shown to be such by the insertion of Daghesh forte, e. g. third pers. fem. קִבְּהָ = קִבְּבָהָ. In those per-

* The same principle of euphony produces in English the rejection of one of two similar consonants which concur in the course of inflection, e. g. *read* for *readed*, *bled* for *bleeded*, *eagles*' for *eagles's*, &c.

sons (as the sec. masc. sing.) where the third radical is destitute of a vowel, and the root takes a syllabic affirmative, the vowel *ı* is inserted before the latter, e. g. *סְבוֹר*: the reason of which is, that a Sh'wa accompanying a dagheshed letter must necessarily be mobile (§ 19. 2); this if retained would render the augment asyllabic, thus *סְבֹרֶת* read *sab-b'ṭha*, and thereby connect it too closely with the root, whose final letter must then be pronounced by means of the vowel of the affirmative; to prevent which the vowel *ı* is inserted, thus *סְבוֹרֶת* = *סְבֹרֶת* = *סְבִבְרֶת*. In the preterite this vowel of separation is generally *o*, the first modification of *a*; and in the future, its other modification *e* (רֶ-), thus *תִּסְבְּרֶנָּה*. The above applies in full only to a certain number of these verbs: some of them follow the paradigm of *קָטַל* throughout, and others employ alternately both modes of inflection. As those which deviate from the usual form do so to a considerable extent, we have thought it advisable to discuss them more than ordinarily at length.

KAL.

Preterite.

- סְבֹרֶת* = *סְבִבְרֶת* 3 *m.* Here, upon the contraction's taking place, the essential vowel of the second radical is given to the first, whose vowel is merely euphonic (§ 113).
- סְבֹרֶת* = *סְבִבְרֶת* 3 *f.* After the contraction, the vowel of the first radical is shortened on account of the following Daghes forte, inserted as above stated, § 402.
- סְבוֹרֶת* = *סְבִבְרֶת* 2 *m.* On the contraction, and the consequent change in the initial vowel (see third pers. masc.), the form becomes *סְבֹרֶת*; but as the affirmative is thus too closely connected with the root, and the root at the same time rendered too dependent upon the affirmative (see above, § 402), a vowel is inserted between them, which in the preterite is *o*, the first modification of *a*, whence *סְבוֹרֶת*. So *סְבוֹרֶתִּי*, *סְבוֹרֶתְךָ*, &c.
- סְבוֹרֶת* = *סְבִבְרֶת* 2 *f.* As after the contraction, *ב* being followed by a vowelless letter cannot receive Daghes forte, *ı* is again introduced for the sake of uniformity.

Infinitive.

קָבוֹב *absol.* Not contracted.

סָב = קָבוֹב *constr.* As the first radical has here no vowel of its own, the second is more easily elided than in the absolute, and gives its vowel to the first.

Future.

יָסֵב = יִסְבֵּב 3. *m.* Formed from the infin. constr. by prefixing the fragmentary pronouns, which, as the first radical has a vowel of its own, receive a long vowel in order to form an independent simple syllable; this vowel is generally (יָ), as יָסֵב; sometimes (יִ), as יִסְבֵּב; and occasionally, though seldom (יְ), which latter causes the insertion of a Dagghesh in the first radical, as יִשְׁבֵּב (§ 32). And so of the third fem. and sec. masc.

יִסְבְּבוּ = יִסְבְּבוּ 2 *f.* As the third radical has a vowel, it can be reduplicated on the rejection of the second by Dagghesh forte; to express this, the preceding letter necessarily takes a vowel, which is the same as in the persons preceding. So third pers. plur. יִסְבְּבוּ for יִסְבְּבוּ.

יִסְבְּבוּ = יִסְבְּבוּ 2 & 3 *f. pl.* After the contraction, בּ would be expressed by the vowel of the affirmative, but with this it should not be so closely connected; accordingly, as in the preterite (see יִסְבֵּב), it receives a vowel of its own, viz. (יִ). This inserted vowel has the accent, and in order that it may not be preceded by more than one vowel, the preformative ה takes Sh'wa (see § 103. 1.); while the vowel *o* of the first radical, being followed by Dagghesh forte and without the accent, is necessarily shortened into *u* (see § 101. 3. *b.*).

Imperative.

סֵב, &c. Regularly formed from the future.

Participles.

סֹבֵב *act.* As the vowel of the first radical is characteristic of this part of the verb, no contraction takes place.

סֹבֵב *pass.* The same remark applies here.

NIPH'HAL.

Preterite.

נָסַב = **נָסַב** 3 *m.* After the customary contraction of the two last radicals into one, נ takes the first long vowel (ִ), to form a simple syllable (see § 366).

נָסַבְהָ = **נָסַבְהָ** = **נָסַבְהָ** 3 *f.* After the contraction, the first radical receives the rejected (ִ) of the second (see **נָסַבְהָ** § 160), in order to express the Daghest forte in the third; and in consequence the preformative נ takes (ִ), to form a simple syllable.

נָסַבְהָ = **נָסַבְהָ** = **נָסַבְהָ** 2 *m.* (See the same pers. in Kal, **סֹבֵב**). As י has the accent (§ 53), the first vowel is dropped by § 104. And so of all the other persons of this tense where י is inserted.

Infinitive.

הִסְבֵּב = **הִסְבֵּב** *absol.* Here, as in the infin. absol. Kal, *a* becomes lost in *o*, upon the coalescence of the second and third radicals.

הִסְבֵּב = **הִסְבֵּב** *constr.* After the contraction, the sec. rad. takes (ִ), and sometimes, though seldom, (ִ), e. g. **הִסְבֵּב**.

Future.

יִסְבֵּב, &c. Regularly formed from the infinitive construct.

יִסְבֵּבְהָ = **יִסְבֵּבְהָ** = **יִסְבֵּבְהָ** 2 & 3 *f. pl.* Here (ִ) is inserted for the same reason as in Kal: and as both the preceding syllables are mixed, no rejection can take place in the vowels (§ 103).

Imperative.

הִסְבֵּה. Regularly formed from the future by rejecting ה, and restoring א (§ 170).

Participle.

הִסְבֵּה. Regularly formed from the preterite.

HIPH'HIL.

Preterite.

הִסְבֵּה = **הִסְבִּיב** 3 m. After the contraction, the *i* of the preformative ה is lengthened into its cognate *e*, to form a simple syllable; and the *i* of the second radical is changed into the same vowel (§ 102. 1. c.), in order to distinguish the Hiph. of verbs עָלַע from that of verbs עָלָה (§ 147. 4.).

הִסְבֵּה = **הִסְבִּיבָה** 3 f. The vowel (..) remains with the accent, to express the following Daghesth forte.

הִסְבֵּה = **הִסְבִּיבָה** = **הִסְבִּבָה** 2 m. Here ה is inserted between the root and affirmative, as in Kal and Niph'hal; and as this takes the accent, the (..) of the first radical becomes shortened into (.) on account of the following Daghesth; the preformative ה then loses its vowel, and being a guttural receives compound Sh'wa. And so of the remaining persons where ה is inserted.

Infinitive.

הִסְבֵּה = **הִסְבִּב**. Absol. and constr. the same; in both cases (..) is lengthened into (,) after the contraction (§ 102. 3.).

Future.

יִסְבֶּה, &c. Regularly formed from the infinitive.

תִּסְבְּנָה = תִּסְבְּנָה 2 & 3 *f. pl.* Here (רְ) is inserted, as in the preceding species ; and since it has the accent, the vowel of the preformative is rejected : the (ֹ) of the first radical is shortened into (ְ), on account of the Daghesh following (§ 101. 2. *b.*).

Imperative.

הִסְבֵּה, &c. Regularly formed from the future (§ 188).

Participle.

מִסְבֵּה = מִסְבֵּה. Formed from the preterite, as in the verbs עָרַר.

HOPH'HAL.

Preterite.

הִסְבֵּה = הִסְבֵּה 3 *m.* Here, after the contraction, the *û* of the char. ה is lengthened into *û*, to form a simple syllable (§ 102. 5. *b.*).

הִסְבִּיחַ = הִסְבִּיחַ 2 *m.* In this and the following persons the vowel *ô* is again inserted, and the *û* of the first syllable retained on account of the accompanying ר (§ 100. 1.).

Infinitive. הִסְבֵּה like the preterite.

Future. יִסְבֵּה for יִסְבֵּה (see § 378).

Participle. מִסְבֵּה for מִסְבֵּה.

PI'HEL AND PU'HAL.

§ 403. In forming the intensive species of this class of verbs, the language would seem to have experienced some difficulty. And this is by no means surprising : for if the retention of the two similar consecutive letters of the simple species is contrary to the genius of its orthoëpy, the concurrence of three such must be still more so ; yet this would take place, were either the second radical doubled by Daghesh

as in the general paradigm of קָטַל, or the third as in verbs עָר. Accordingly, for the formation of these species the three following alternatives presented themselves : either to neglect all considerations of euphony, and double the second radical by Daghes, as in the verb קָטַל; or give to the first radical a long vowel, to show that the second should be doubled (see § 143. 1.) ; or else denote the intensity by the reduplication of the first radical, which in the root is single. And we find in effect that of these possible modes of formation, some verbs have made use of one, and some of another, while others again have employed more than one, attaching a different shade of signification to each ; the following examples may be given : 1. the second radical doubled, e. g. קָטַל Is. 8 : 21., pass. קָטַל Is. 65 : 20. Job 24 : 18. ; 2. the long vowel י given to the first radical, and the characteristic ultimate vowels (..) and (..) retained, e. g. עוֹלַל Jer. 6 : 9., pass. עוֹלַל Lam. 1 : 12. ; 3. the first radical doubled, with both the appropriate vowels ; and the second and third letters transposed, to avoid the double concurrence of two similar consonants, e. g. סָבַב for סָבַב, so קָלַקַל Ezek. 21 : 26. Eccl. 10 : 10., סָבַב Is. 9 : 10. 19 : 2. ; pass. סָבַב for סָבַב. And thus we see that the new species Po'hel and Po'hal, Pilpel and Pulpal, which grammarians have laboured to invent, not only possess the usual intensive signification of Pi'hel and Pu'hal, but are likewise constructed on the self-same principle. The different modes, tenses, and persons, are formed by means of the usual prefixes and affixes.

Paradigm of Verbs עָלָה.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	סָב	נָסַב	סִיבָה	סִיבָה	הָסַב	הוּסַב	הִתְסַבָּב
3 f.	סָבָה	נָסַבָה	סִיבָהָ	סִיבָהָ	הָסַבָה	הוּסַבָה	הִתְסַבָּבָה
2 m.	סָבִיתָ	נָסַבְתָּ	סִיבָתָה	סִיבָתָה	הָסַבְתָּ	הוּסַבְתָּ	הִתְסַבָּבְתָּ
2 f.	סָבִיתְּ	נָסַבְתְּ	סִיבָתְּ	סִיבָתְּ	הָסַבְתְּ	הוּסַבְתְּ	הִתְסַבָּבְתְּ
1 c.	סָבִיתִי	נָסַבְתִּי	סִיבָתִּי	סִיבָתִּי	הָסַבְתִּי	הוּסַבְתִּי	הִתְסַבָּבְתִּי
<i>Plur.</i> 3 c.	סָבוּ	נָסַבוּ	סִיבּוּ	סִיבּוּ	הָסַבוּ	הוּסַבוּ	הִתְסַבָּבוּ
2 m.	סָבִיתֶם	נָסַבְתֶּם	סִיבְתֶּם	סִיבְתֶּם	הָסַבְתֶּם	הוּסַבְתֶּם	הִתְסַבָּבְתֶּם
2 f.	סָבִיתְּ	נָסַבְתְּ	סִיבְתְּ	סִיבְתְּ	הָסַבְתְּ	הוּסַבְתְּ	הִתְסַבָּבְתְּ
1 c.	סָבִינוּ	נָסַבְנוּ	סִיבְנוּ	סִיבְנוּ	הָסַבְנוּ	הוּסַבְנוּ	הִתְסַבָּבְנוּ
INFINITIVE.							
<i>Absol.</i>	סָבוּב	הָסַב					
<i>Constr.</i>	סַב	הָסַב	סִיבָה	סִיבָה	הָסַב	הוּסַב	הִתְסַבָּב
FUTURE.							
<i>Sing.</i> 3 m.	יָסַב	יָסַב	יִסְיָבָה	יִסְיָבָה	יָסַב	יְהוּסַב	יִתְסַבָּב
3 f.	יָסַבָה	יָסַבָה	יִסְיָבָהָ	יִסְיָבָהָ	יָסַבָה	יְהוּסַבָה	יִתְסַבָּבָה
2 m.	יָסַבְתָּ	יָסַבְתָּ	יִסְיָבְתָה	יִסְיָבְתָה	יָסַבְתָּ	יְהוּסַבְתָּ	יִתְסַבָּבְתָּ
2 f.	יָסַבְתְּ	יָסַבְתְּ	יִסְיָבְתְּ	יִסְיָבְתְּ	יָסַבְתְּ	יְהוּסַבְתְּ	יִתְסַבָּבְתְּ
1 c.	יָסַבְתִּי	יָסַבְתִּי	יִסְיָבְתִּי	יִסְיָבְתִּי	יָסַבְתִּי	יְהוּסַבְתִּי	יִתְסַבָּבְתִּי
<i>Plur.</i> 3 m.	יָסַבוּ	יָסַבוּ	יִסְיָבּוּ	יִסְיָבּוּ	יָסַבוּ	יְהוּסַבוּ	יִתְסַבָּבוּ
3 f.	יָסַבְיָנָה	יָסַבְיָנָה	יִסְיָבְיָנָה	יִסְיָבְיָנָה	יָסַבְיָנָה	יְהוּסַבְיָנָה	יִתְסַבָּבְיָנָה
2 m.	יָסַבְיָנָה	יָסַבְיָנָה	יִסְיָבְיָנָה	יִסְיָבְיָנָה	יָסַבְיָנָה	יְהוּסַבְיָנָה	יִתְסַבָּבְיָנָה
2 f.	יָסַבְיָנָה	יָסַבְיָנָה	יִסְיָבְיָנָה	יִסְיָבְיָנָה	יָסַבְיָנָה	יְהוּסַבְיָנָה	יִתְסַבָּבְיָנָה
1 c.	נָסַב	נָסַב	נְסִיבָה	נְסִיבָה	נָסַב	נְהוּסַב	נִתְסַבָּב
IMPERATIVE.							
<i>Sing.</i> 2 m.	סַב	הָסַב	סִיבָה		הָסַב		הִתְסַבָּב
2 f.	סַבִּי	הָסַבִּי	סִיבִי		הָסַבִּי		הִתְסַבָּבִי
<i>Plur.</i> 2 m.	סַבוּ	הָסַבוּ	סִיבּוּ		הָסַבוּ		הִתְסַבָּבוּ
2 f.	סַבְיָנָה	הָסַבְיָנָה	סִיבְיָנָה		הָסַבְיָנָה		הִתְסַבָּבְיָנָה
PARTICIPLES.							
<i>Active.</i>	סָבֵב		מְסִיבָה		מְסַב		מְסִיבָה
<i>Passive.</i>	סָבוּב	נָסַב		מְסִיבָה		מוּסַב	

Remarks on Verbs ע"ל.

KAL.

§ 404. *Preterite.* These verbs are not always contracted, but occasionally present the same form as קָטַל : thus, besides the contracted סָב, we have also סָבַב 1 Sam. 7: 16.; סָבִינִי גַם־סָבִינִי Ps. 118: 11., both forms in one verse; בָּזְזָה Deut. 2: 35., בָּזְזָה Josh. 11: 14. Ezek. 39: 10., אָפַסָּה Ps. 40: 13. Once when the contraction does occur, an א mobile is inserted as a third radical, in order to preserve the () of the first, viz. בָּזְזָאָה Is. 18: 2. According to some grammarians, נ is employed for the same purpose in the word הָמְנִי Lam. 3: 22. or הָמְנִי Ps. 64: 7. for הָמְמִי, though this is considered by J. Kimhhi as the first pers. plur. from a root ע"ר (see Michlol, fol. 45. col. 2.), as also the word מַעֲזִינִיהָ Is. 23: 11. for מַעֲזִינִיהָ. The forms רָמַי Job 24: 24. for רָמְמִי, רָבַי Gen. 49: 23. for רָבִיבִי, may be regarded as futures for יָרַמַּי and יָרַבִּי, with the preformatives omitted; which view is favoured by the context.

§ 405. *Infinitive. Absol.*—The absolute occasionally takes the form of the construct, e. g. סָב Deut. 2: 3. It sometimes appears as a feminine noun with final ת, e. g. שָׁמְרוּת Ezek. 36: 3., חַמּוּת Ps. 77: 10. *Constr.*—Once *ū* occurs for *ō*, viz. לָבִיר Eccl. 9: 1. for לָבִיר; and sometimes *a*, e. g. לָרַד Is. 45: 1. for לָרַד, כָּשָׁה Jer. 5: 26. for כָּשָׁה; so בָּשָׁעוּם in their erring, Gen. 6: 3. for בָּשָׁעוּם from שָׁגַג, which makes the passage read thus, *My spirit will not judge man always when he errs; he is but flesh, yet his days shall be a hundred and twenty years.* Comp. Ps. 78: 38, 39.). On the reception of an asyllabic suffix, which causes the insertion of Daghesh in the second radical, *ō* is changed into *ū* (§ 101. 3. b.), e. g. לָהֶם Deut. 2: 15., הָם *ibid.*

§ 406. *Future.* Grammarians have not yet decided whether to consider the future with Daghesh in the first radical as of the Kal (Daghesh being inserted to preserve the preceding *z*, § 32) or of the Niph'hal species; since this form appears for the most part in neuter verbs, whose signification would admit of their belonging to either, e. g. יָסַב Gen. 42: 24. 1 Sam. 15: 27., יָיָסָה Josh. 10: 13., יָיָסָה Gen. 24: 26. Ex. 12: 27. 1 Sam. 28: 14., יָשָׁם 1 Kings 9: 8.: these examples may be construed as future Kal, (in which case the Daghesh in the first radical is not a compensation for the reduplication of the second, as is generally supposed, but is inserted to preserve the *z* unchanged, § 33. *et seq.*) or as future Niph'hal used reflexively. There are, however, some

instances of active verbs with Dagghesh in the first radical, and which are certainly not of the Niph'al species, e. g. אָקִיב Num. 23:8. Job 5:3. Sometimes Dagghesh is omitted after the contraction, e. g. וְנִבְּקָה 1 Sam. 14:36.; and occasionally the vowel of the first radical also, e. g. וְנִבְּלָה Gen. 11:7. for וְנִבְּלָה, so וְיִזְמֶה v. 6. for וְיִזְמֶה. When ו conversive is prefixed, and the tone in consequence retracted to the penult (§ 215), the ultimate vowel is necessarily shortened, e. g. וַיִּהְיֶה 2 Kings 4:34., וַיִּנָּסֶב Deut. 2:1., וַיִּתְּעֶז Judg. 3:10. Some verbs have ו for וי, and hence appear like עָרַ, e. g. וַיִּרְדּוּ Prov. 29:6., וַיִּרְדּוּ Is. 42:4., וַיִּשְׁדּוּ Ps. 91:6.; once () with ו conv., viz. וַיִּרְדּוּ Ex. 16:20. In some verbs where the first radical has () in the future, the preformative usually takes (), perhaps to avoid the concurrence of two similar vowels, e. g. וַיִּתְּקֵל Gen. 16:4, 5., וַיִּתְּחַל Ezek. 22:26.; also without ו conv., e. g. וַיִּתְּשֶׁם Gen. 47:9., וַיִּרְדּוּ Deut. 20:3. Is. 7:4., וַיִּמְר Is. 24:9., וַיִּחַם Eccl. 4:11. Ezek. 24:11., וַיִּדְּרֶה Ezek. 24:10., וַיִּתְּחַר and וַיִּתְּחַר Is. 51:6, 7. Jer. 23:4. In a few instances ו as a *mater lectionis* accompanying () is inserted between the preformative and verb, e. g. וַיִּתְּחַר Ps. 19:14.

§ 407. *Imperative.* Occasionally on taking ה paragogic, Dagghesh is inserted in the second radical, and *ō* accordingly shortened into *ū* (§ 101. 3. b.), for which however *ū* is found written, e. g. וַיִּתְּחַר Ps. 68:29. The imperative sometimes takes *a*, e. g. וַיִּתְּחַר Ps. 119:22.; also with ה paragogic, e. g. וַיִּתְּחַר Ps. 80:16.; and once when the second radical is a guttural, which consequently does not receive Dagghesh, viz. וַיִּתְּחַר Num. 22:6. In some instances, by the insertion of Dagghesh in the second radical, Hholem is shortened into its corresponding Kamets Hhatuph (§ 101. 3. a.), e. g. וַיִּתְּחַר Jer. 7:29., וַיִּתְּחַר Zech. 2:14., וַיִּתְּחַר Is. 44:23. 49:13.

§ 408. *Participle.* Once contracted, and א inserted as a second radical, to retain the vowels, e. g. וַיִּתְּחַר for וַיִּתְּחַר, which is generally the case in Syriac, e. g. וַיִּתְּחַר for וַיִּתְּחַר. Comp. Niph. וַיִּתְּחַר for וַיִּתְּחַר.

NIPH'HAL.

§ 409. *Preterite.* Verbs whose first radical is ה either retain () with the preformative, e. g. וַיִּתְּחַר Ps. 69:4. 102:4., וַיִּתְּחַר Mal. 2:5.; or lengthen it into (), e. g. וַיִּתְּחַר Is. 57:5.; as also those with א for the first radical, e. g. וַיִּתְּחַר Mal. 3:9. In a few instances the first radical takes () for (), e. g. וַיִּתְּחַר Nah. 2:11. Ps. 22:15., וַיִּתְּחַר

2 Kings 20 : 10. Is. 49 : 6., נִסְכָּה Ezek. 26 : 2.; and sometimes (), in consequence of which Daghesth forte is not inserted in the following letter, e. g. וְנִבְקָה Is. 19 : 3., נִסְכָּה Ezek. 41 : 7., נָזַל Judg. 5 : 5. Occasionally ו is taken for (), e. g. נָבֹא Amos 3 : 11., נָהָר Nah. 1 : 12., נָזַל Is. 34 : 4., וְנִקְשָׁר Ezek. 6 : 9.; once וְנִחַל Ezek. 7 : 24. for וְנִחַל; and once () for ו, viz. נִשְׁדָּר Mic. 2 : 4. In a few instances no vowel is inserted between the root and affirmative, e. g. נִחַל Ezek. 22 : 16. for נִחַל; נִחַל Jer. 22 : 23. for נִחַל (see § 224), נִמְלֵחַ Gen. 17 : 11. for נִמְלֵחַ.

§ 410. *Infinitive.* In the construct state the vowel of the rejected radical is sometimes given to the first, e. g. הָמַס Ps. 68 : 3. for הָמַס.

§ 411. *Future.* The first radical appears with either *o* or *a*:—with *o*, e. g. יָהֹם Ezek. 47 : 12., יָהֹם Gen. 47 : 18., once יָהֹם Ezek. 24 : 11. (as regards the difficulty which has been experienced in deciding whether those futures which have Daghesth in the first radical are to be considered as belonging to the Kal or Niph'hal species, we may remark, that verbs which are used in both generally take *a* not followed by Daghesth with the preformative in future Kal, and *i* in future Niph'hal);—with *a*, e. g. יָמַס Is. 19 : 1., יָמַס Zech. 14 : 12.: also יָהֹם there were ended, Deut. 34 : 8. for יָהֹם as in Num. 14 : 35.; and יָדַם Ex. 15 : 16. Job 29 : 21. Lam. 2 : 10. for יָדַם as in Jer. 48 : 2.; accordingly we are not obliged to consider one form an anomalous future Kal, and the other a future Niph'hal, as Prof. Gesenius in his Lexicon has done, since the signification of these verbs admits of their being construed as belonging to the Niph'hal species, and formed from the infinitive absolute. When the first radical is a guttural the preformative takes (), e. g. יָרַח Is. 7 : 8. Sometimes א, probably to retain the original vowels, is inserted in the place of the omitted radical, e. g. יָמַס Job 7 : 5. for יָמַס, יָמַס Ps. 58 : 7. for יָמַס. Once the preformative א of the first person takes *i* for *e*, viz. אָכַח Mic. 6 : 6. for אָכַח.

§ 412. 1. *Imperative.* Here we find the form הָרַם Num. 17 : 10.

2. *Participle.* Once נִסְכָּה 2 Chron. 10 : 15. for נִסְכָּה, and נָרַח Job 20 : 28. for נָרַח.

HIPH'HIL.

§ 413. *Preterite.* In some instances where the contraction does occur, the first radical takes *a* instead of *e*, especially with the pause-accents, e. g. הָרַק 2 Kings 23 : 15., הָרַק Is. 8 : 23., הָרַח Is. 18 : 5.; this is frequently the case with verbs whose third radical is a guttural,

e. g. הָפַר Gen. 17 : 14., הָמַר Ruth 1 : 20. Job 27 : 2. We find the first radical with *a* in some persons of verbs which in general regularly take *e*, e. g. הָסַבּוּ 1 Sam. 5 : 10. for הָסַבּוּ ; so הָמַסּוּ Deut. 1 : 28., הָשַׁמּוּ Jer. 20 : 25. Ps. 79 : 7., הָחַמּוּ 2 Sam. 20 : 18. When the first radical is a guttural, the char. ה takes (_) in those persons where it would otherwise have (_), in order to separate the gutturals, and thereby render them more distinct, e. g. הָחַלְתִּי Deut. 2 : 31., הָחַלְתָּ Is. 9 : 3.

§ 414. *Infinitive*. On the reception of an asyllabic suffix, the Daghes of the second radical is restored, and the (_) of the first shortened into (_) by § 102. 2. *b.*, e. g. בָּהֲלֵךְ Job 29 : 3. for בָּהֲלֵךְ (see § 244).

§ 415. 1. *Future*. In some instances *ā* is retained with the preformative, and Daghesh consequently inserted in the first radical, e. g. וַיִּסַּב Ex. 13 : 18., וַיִּסַּבּוּ 1 Sam. 5 : 8. 2 Chron. 29 : 6., וַחֲמַר Ex. 23 : 21., וַיִּשִּׁים Jer. 49 : 20., וַיִּחַם 2 Kings 22 : 4. Job 22 : 3.; and occasionally when the first radical is the strong guttural ה (§ 85. 2. *b.*), e. g. וַחֲלֵל Num. 30 : 3., וַחֲלֵל Ezek. 39 : 7. Once the preformative takes *e*, viz. וַחֲלֵל Lev. 21 : 9., which may also be construed as future Niph'al. In all those cases where the preformative with (_) is followed by Daghesh in the first radical, the accent on the ultimate retains its place when ו conversive is prefixed (see § 215. 4.); but if the preformative has (_), the accent is drawn back one syllable, and (_) necessarily shortened into (_) (§ 215. 2.), e. g. וַיִּגַּל Gen. 29 : 10., וַיִּדְּקַ 2 Kings 23 : 6., וַיִּסְסֶה Job 38 : 8.: this retraction of the accent and shortening of the final vowel likewise take place before a monosyllable, e. g. וַיִּסְסֶה לָּהּ Ps. 91 : 4.

2. *Participle*. Occasionally the first radical takes (_) for (_), e. g. מַסְבִּי 1 Kings 6 : 29., מַחֲלֵל Ezek. 31 : 3.

HOPH'HAL.

§ 416. 1. *Infinitive*. Occasionally the preformative takes *ō*, when the first radical receives Daghesh, e. g. הָשַׁמּוּ Lev. 26 : 34, 35.; in one case this *ō* is shifted to the prefixed preposition, thus בְּהָשַׁמּוּ Lev. 26 : 43. for בְּהָשַׁמּוּ.

2. *Future*. In a few instances the first radical has Daghesh after *ū* instead of *ū*, e. g. וַיִּסַּב Is. 28 : 27., וַיִּשַׁד Hos. 10 : 14., וַיִּשַׁד Is. 33 : 1. Occasionally the preformative takes *ū* followed by Daghesh, e. g. וַיִּכַּח Is. 24 : 12.; in plur. once וַיִּחַק Job 19 : 23. for וַיִּחַק, on account of the accent.

PI'HEL AND PU'HAL.

§ 417. Some verbs ע"ע form the intensive species like קטל, viz. by doubling the second radical with Daghesh forte, e. g. קטל, קטל; which of course can occasion no difficulty to the student: but there are others which form the same species by inserting a ך between the first and second radicals, e. g. סרַב, סרַב; and others again by doubling the first, and then transposing the two medial letters, e. g. סבַסב, סבַסב; both of which latter modes of formation cause them to present the appearance of verbs ע"ר (see §§ 380, 395). Hence the learner experiences considerable difficulty in ascertaining the root, which it is impossible for him to determine by the forms alone, although the manner of their origin is entirely dissimilar. As an explanation of the striking resemblance, we might almost say identity, in the inflection of verbs ע"ר and ע"ע, not only in the species immediately under consideration, but throughout the whole paradigm, we offer the following remarks.

§ 418. A careful investigation of the phenomena presented by these two classes of verbs has served to convince us that both derive their origin from biliteral roots; viz. that in קם and סב are contained the ideas conveyed by the fuller forms קרם and סרב, and that to express these ideas neither the ך of the former nor the second ב of the latter was needed. At first then the verbs of both classes perfectly resembled each other; but in afterwards giving them the usual trilateral form, they were made to differ in appearance, by the contrary methods taken to accomplish this object: thus, some were extended by the insertion of a medial ך, as קרם; others by the reduplication of the second radical, as סרב; and others by the alternate adoption of both of these forms with the same or nearly the same meaning, e. g. קרץ = קצץ, צור = צרר, מוש = מושש, &c. (see § 115). Again, when in forming the intensive species a further reduplication became requisite, the same expedient was resorted to in the case of verbs ע"ע as that adopted in the first place by verbs ע"ר, viz. the insertion of the weak letter ך between the first and second radicals, thus סרַב, סרַב. And, on the other hand, verbs ע"ר occasionally assumed the form usually taken by verbs ע"ע (§ 395), e. g. ערער, כלכל, טלטל.

§ 419. The same theory suffices to explain the insertion of א and נ, the one a weak letter and the other a liquid, as medial radicals, e. g. מַאס Job 7: 5. for מָאס, שַאסיה Jer. 30: 16. for שָאסיה, Is. 18: 2. for בַאזאר, מַמאיר Ezek. 28: 24. for מַמאיר, Job 40: 21, 22. for

צִלְלִים Lam. 3 : 22. for הַמָּמוֹר (§ 404); the insertion of א and נ for the purpose of filling out the form, being far more natural and probable than the change of the second radical into those letters, as is usually taught,—a theory unsupported by the general analogy of the language, or by any solid argument whatever.

HITHPA'HEL.

§ 420. This species is always formed by prefixing the characteristic syllable הִתְ to the active voice of the intensive species, e. g. רוֹצֵץ, הִתְרוֹצֵץ; גִּלְגֵּל, הִתְגִּלְגֵּל. Once we find א for ה, viz. אֲשֶׁתוֹלֵלָה Ps. 76 : 6. for הִשְׁתוֹלֵלָה; and also the perfect form הִתְעַלְלָתִי Ex. 10 : 2. (see § 417). If the second radical is a guttural, which cannot receive Daghesth, a contraction may take place here also, e. g. הִתְבָּרַר 2 Sam. 22 : 27. for הִתְבָּרַר, where the second ת takes the vowel of ב after the contraction, and consequently receives Daghesth forte. The word הִתְפָּחַל is asserted by Gesenius, for the purpose of making the verse in which it appears (2 Sam. 22 : 27.) correspond throughout to Ps. 18 : 27., to be an anomalous transposition of the second radical for הִתְפָּחַל from פָּחַל. A simpler mode of explanation would be to consider this word as belonging to the Hithpa'hel of פָּלַל, with its proper signification as the reflexive of P'hel (§ 153. 1.), by which the analogy of the verbs עָע is preserved; the sense would then be as follows: *To the pure thou showest thyself pure, but to the wicked thou showest thyself a judge.*

4. Verbs whose Third Radical is Aleph or He.

Verbs אָ (הִתְאַ).

§ 421. When the third radical letter is א, the deviations from the usual mode of inflection caused by the nature of this letter are but few in number, and as follows:

1. This weakest even among the weak letters (§ 87) can in no case terminate a mixed syllable; hence a preceding short vowel is regularly exchanged for its corresponding long one, and in this א rests, e. g. מִצָּא for מִצֵּא, נִמְצָא for נִמְצֵא, הִתְמַצָּא for הִתְמַצֵּא.

2. *a.* When א final is preceded by a long vowel, no change in the latter takes place; for the extreme weakness of the sound of this guttural allows it to rest in any vowel whatever: thus we have מִצָּא

מִצָּא, מִצָּא, מִצָּא. *b.* And this obtains not only at the end of a word but also in the middle, e. g. מִצָּאָה; in the latter case, however, it prefers to rest in the vowel *e*, which it does in all the derivative forms of verbs לָא, although the primitive retains its characteristic *a*. This peculiarity does not arise from the nature of the letter א, which may quiesce in any vowel; but as *e* is the first modification of *a*, it is preferred as the vowel of the derivative species, e. g. מִצָּאָה, מִצָּאָה, מִצָּאָה, &c. So too in the secondary tense of Kal, viz. the future, א is preceded by *a* at the end of the word, but in the middle by *e*, e. g. third pers. masc. sing. יִמְצָא, third pers. fem. plur. תִּמְצָאנה.

3. Both the second and third persons of the fem. plur. take the short vowel () through all the species, probably as a compensation for the addition of the long syllable נָה to the end of the word.

4. A letter may be affixed to the root without a vowel of its own after א quiescent, which, on account of its weakness, presents no obstacle to the passing over of the preceding vowel to form a mixed syllable with a following consonant, e. g. part. מִצָּא, מִצָּא; infin. מִלָּא, מִלָּא.

Paradigm of Verbs אָב.

PRETERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצֵּאָה
2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	מָצָאתָ	הִמְצִיָּאתָ	הִמְצָאתָ	הִתְמַצֵּאתָ
2 f.	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	מָצָאתְ	הִמְצִיָּאתְ	הִמְצָאתְ	הִתְמַצֵּאתְ
1 c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצֵּאתִי
<i>Plur. 3 c.</i>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצֵּאוּ
2 m.	מָצַחְתֶּם	נִמְצַחְתֶּם	מָצַחְתֶּם	מָצַחְתֶּם	הִמְצַחְתֶּם	הִמְצָחְתֶּם	הִתְמַצַּחְתֶּם
2 f.	מָצַחְתֶּן	נִמְצַחְתֶּן	מָצַחְתֶּן	מָצַחְתֶּן	הִמְצַחְתֶּן	הִמְצָחְתֶּן	הִתְמַצַּחְתֶּן
1 c.	מָצַחְנוּ	נִמְצַחְנוּ	מָצַחְנוּ	מָצַחְנוּ	הִמְצַחְנוּ	הִמְצָחְנוּ	הִתְמַצַּחְנוּ
INFINITIVE.							
<i>Absol.</i>	מֵצֵא		מֵצֵא		הִמְצֵא		
<i>Constr.</i>	מֵצֵא	הִמְצֵא	מֵצֵא	מֵצֵא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
FUTURE.							
<i>Sing. 3 m.</i>	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצֵּא
3 f.	תִּמְצְאָה	תִּמְצְאָה	תִּמְצְאָה	תִּמְצְאָה	תִּמְצִיָּאָה	תִּמְצָאָה	תִּתְמַצֵּאָה
2 m.	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצָאתָ	תִּמְצִיָּאתָ	תִּמְצָאתָ	תִּתְמַצֵּאתָ
2 f.	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצָאתְ	תִּמְצִיָּאתְ	תִּמְצָאתְ	תִּתְמַצֵּאתְ
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצֵּא
<i>Plur. 3 m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיָּאוּ	יִמְצְאוּ	יִתְמַצֵּאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיָּאֶנָּה	תִּמְצְאֶנָּה	תִּתְמַצֵּאֶנָּה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיָּאוּ	תִּמְצְאוּ	תִּתְמַצֵּאוּ
2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיָּאֶנָּה	תִּמְצְאֶנָּה	תִּתְמַצֵּאֶנָּה
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצֵּא
IMPERATIVE.							
<i>Sing. 2 m.</i>	מֵצֵא	הִמְצֵא	מֵצֵא		הִמְצֵא		הִתְמַצֵּא
2 f.	מֵצִיאִי	הִמְצִיאִי	מֵצִיאִי		הִמְצִיאִי		הִתְמַצֵּאִי
<i>Plur. 2 m.</i>	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ		הִמְצִיָּאוּ		הִתְמַצֵּאוּ
2 f.	הִמְצִאֶנָּה	הִמְצִאֶנָּה	מֵצְאוּ		הִמְצִאֶנָּה		הִתְמַצֵּאֶנָּה
PARTICIPLES.							
<i>Active.</i>	מֵצֵא		מִמְצֵא		מִמְצִיא		מִתְמַצֵּא
<i>Passive.</i>	מֵצוּיָא	נִמְצָא		מִמְצָא		מִמְצָא	

Remarks on Verbs לָא.

KAL.

§ 422. *Preterite.* Some of these verbs have () for the second vowel, and retain it throughout, e. g. מָלַא, מְלַא, יָרַא, יְרַא. In the third pers. fem. sing., where on the addition of the characteristic ה we have two weak letters in juxtaposition without distinctly hearing the sound of more than one, the hardened form of the augment, viz. ת (§ 73. 2. d.), is frequently employed, e. g. קָרַאת Deut. 31 : 29. Is. 7 : 14., חָטַאת Ex. 5 : 16. In a few instances the second radical takes () as in verbs לָה (see § 439. 1.), e. g. כָּלַאתי Ps. 119 : 101., רָצַאתי Ezek. 43 : 27. The radical א is sometimes omitted, e. g. מָצַתי Num. 11 : 11., יָצַתי Job 1 : 21., מָלַתי 32 : 18., צָמַתי Ruth 2 : 9., כָּלַי 1 Sam. 6 : 10., מָלַי Ezek. 28 : 16., נָשַׁי 39 : 26.

§ 423. *Infinitive.* The construct is sometimes formed by adding ה as a feminine termination, e. g. מְלַאת Lev. 8 : 33. 12 : 4. Job. 20 : 22. Esth. 1 : 5., קְרַאת Judg. 8 : 1., שְׁנַאת Prov. 8 : 13.; occasionally with () under the second radical, e. g. קְרַאת, employed as a particle with the preposition ל, which then takes the vowel (), thus לְקְרַאת to meet, in occursum, for לְקַרְאת (see §§ 89. 2., 104. 1. a.). Sometimes the first radical takes (), giving the infinitive the appearance of the construct of a feminine noun ending in ה, e. g. שְׁנַאת Deut. 1 : 27. Here also א is occasionally omitted, e. g. חָטַי Gen. 20 : 6. for חָטַית Job 41 : 17. for שְׁנַית.

§ 424. *Future.* All verbs לָא have א for the principal vowel of the future like יִשְׁכַּב, with the sole distinction that () is taken instead of (), on account of the following א (§ 421. 1.), e. g. יִמְצֵא for יִמְצֵא, &c. Occasionally, though rarely, the second radical takes () as in verbs לָה, viz. וַיְחַלֵּא 2 Chron. 16 : 12.; and once we have וַיְכַלֵּא Gen. 23 : 6. for וַיְכַלֵּא (§ 90 : 3.). Once (י) appears in the sec. pers. fem. plur., viz. תִּשְׁאִינה Ezek. 23 : 49. Occasionally א is omitted, e. g. תִּשְׁנֶה Jer. 9 : 17. Ruth 1 : 14.

§ 425. *Imperative.* In the word יָרַא 1 Sam. 12 : 24. Ps. 34 : 10., י does not receive a vowel, and is retained in the orthography solely for the purpose of distinguishing the imperative of יָרַא from that of רָאָה. Once we have רָפָה Ps. 60 : 4. for רָפֵא.

§ 426. *Participle.* In some instances א, instead of quiescing in the second vowel, takes it for its own, e. g. מְצַאת Cant. 8 : 10., נִשְׁאֵת

1 Kings 10 : 22.; once א is omitted, viz. ירצת Deut. 28 : 57. And on the contrary, א is sometimes quiescent in the plural, e. g. חטאים 1 Sam. 14 : 33. for חטאים; so בודאם Neh. 6 : 8. for בודאם. Occasionally the second radical takes (), as in verbs לה, e. g. מוצא Eccl. 7 : 26., חוטא 9 : 18. Is. 65 : 20.

NIPH'HAL.

§ 427. *Preterite.* In the third pers. masc. sing. Niph. of קבא, the first radical of which is a guttural, the preformative takes (), e. g. נקבא; and in the other persons (), e. g. נקבאת, נקבאת, &c. Here also we find ה for א, e. g. נקבה Jer. 43 : 10. for נקבא; and in the following instance א is omitted, e. g. נטמחם Lev. 11 : 43. for נטמאתם. Sometimes ת is taken as the characteristic affirmative of the third pers. fem. sing. for ה, as in Kal (§ 422), e. g. נקלאת Ps. 118 : 23., and with () under the second radical נקלאת Deut. 30 : 11.; in one instance both letters are employed, viz. נקלאתה 2 Sam. 1 : 26.

§ 428. *Infinitive.* With ת added, קבאת Zech. 13 : 4.

§ 429. *Participle.* The second radical, which generally retains the vowel *a* in the plural, as נמצאים, in some instances takes Sh'wa, e. g. נמצאים Esth. 1 : 5. 4 : 16., נחבאים Josh. 10 : 17., נטמאים Ezek. 20 : 30.

PI'HEL.

§ 430. *Preterite.* In this species we find מלא Jer. 51 : 34. for מלא, מלא Ps. 143 : 3. for מלא. Occasionally in those persons which receive a syllabic affirmative, א rests in () instead of (), e. g. רבאת 2 Kings 2 : 21.

§ 431. *Infinitive.* Sometimes ת is added as in Kal, e. g. מלאת Ex. 31 : 5. 2 Chron. 36 : 21.

§ 432. *Future.* Once א rests in () as in verbs לה, viz. יגמא Job 39 : 24.; and in the following instance it is replaced by ה, thus ימלה Job 8 : 21. for ימלא.

HIPH'HIL.

§ 433. *Preterite.* Sometimes א is omitted, e. g. החטי 2 Kings 13 : 6. for החטיא, so המצירה 2 Sam. 3 : 8. In the third pers. fem. sing. we find החבאתה Josh. 6 : 17. for החבאתה (see § 427).

§ 434. *Infinitive.* The same omission occurs in the infinitive, e. g. **הַחֲטִי** Jer. 32 : 35. for **הַחֲטִיָּא**.

§ 435. *Future.* And in this tense likewise, e. g. **יִשִּׁי** Ps. 55 : 16. for **יִשִּׁיאָ**.

HOPH'HAL.

§ 436. *Preterite.* Third pers. fem. sing. **הִבְאִתָּ** Gen. 38 : 11. for **הִבְאִתָּה**, as in Kal.

Verbs לָח (לָחַד).

§ 437. Those verbs whose third radical is **ח** deviate in their mode of inflection from the paradigm of **קָטַל**, not only in changing the vowel of the second radical like the verbs **לָאָ**, but also in changing or altogether rejecting the last letter of the root. These peculiarities of formation are all to be ascribed to and illustrated by those of the weak letter **ח**, in like manner as the apparent anomalies of the verbs **לָאָ** are explained by a knowledge of the nature and powers of **א**. We will here briefly repeat the peculiarities of **ח**, in order to deduce from them the mode of formation.

§ 438. 1. The second guttural **ח** (§ 6) has a stronger sound than the first **א**, and forms one of the connecting links between this latter and the palatals (see § 73. 2. c. d.) : consequently it is not like **א** a mere quiescent, scarcely exerting any influence on the vowel in which it rests, but prefers to be preceded by either the guttural vowel *a* or the palatal *e* (§ 85. 4. b.) ; except in those cases where some other vowel is characteristic of the species, &c., and is therefore retained.

2. As **ח** is a weak letter, and consequently incapable of ending a mixed syllable, it always has the effect of lengthening a preceding (_) into (_), e. g. **לָחַד** for **לָחַדַּ**, **נָחַדַּ** for **נָחַדַּה** : at the same time its strength of aspiration causes it to rest in (_),—which is long in comparison with (_), § 102. 2. a.,—rather than in the longer (_), e. g. **יָחַדַּ** for **יָחַדַּה**, **יָחַדַּ** for **יָחַדַּה**, &c. ; except where the ultimate bears a strong emphasis, as in the imperative **לָחַד**.

3. The tenses of perfect verbs are distinguished in part by means of their principal vowels, the preterite taking *a*, and the future its modification *o* ; so also in verbs **לָחַד**, where the nature of the last radical requires that the vowel preceding it should be either *a* or *e* (§ 85. 4. b.),

the second radical takes (ֿ) in the preterite, and (ֿ) in the future. As *o* is the characteristic vowel of the infinitive, it is retained.

§ 439. 1. The above are the peculiarities affecting this letter at the end of the word, where it is almost entirely quiescent. But in **any** other situation—as when the root takes a syllabic affix, where if **ו** were retained, it would of necessity be pronounced in passing over to the following syllable with its full aspirate sound—it cannot be preceded by a long vowel; for this would cause the formation of a long mixed syllable in the middle of a word, contrary to the rules of Hebrew orthoëpy (§ 185). As **ו**, on the other hand, has not sufficient strength of sound to end a mixed syllable when preceded by a short vowel, it is usually changed into **י**, which, being the weakest of the palatals (§ 6), is the most nearly related to **ו** (§ 438. 1.); and this **י** causes the preceding vowel to be changed into one in which it can rest, viz. *i* in *Kal*, and in the secondary species *e*, e. g. **נָגְלִיָּה** for **נָגְלִוָּה**, **נָגְלִיָּה** for **נָגְלִוָּה**.*

2. When **ו** has a vowel of its own, and is preceded by *Sh'wa*, it is usually rejected and its vowel given to the preceding letter (§ 77. 3.), e. g. **נָגְלִיָּה** for **נָגְלִוָּה**, **נָגְלִיָּה** for **נָגְלִוָּה**. In the third pers. fem. sing. pret., where, upon the addition of the feminine characteristic **ו** to the root, two of these letters would concur, the first is hardened into its cognate **ח**, e. g. **נָגְלִיָּה** for **נָגְלִוָּה** (§ 73. 2. *d.*). In the part. pass. **ו** is changed into **י**, which forms a diphthong with the preceding *Shurek*, e. g. **נָגְלִיָּה** for **נָגְלִוָּה**; since **ו** in no case terminates a syllable containing a semi-vowel.

* The substitution of **י** for **ו**, and a single instance where **י** is found in the same situation, viz. **נָגְלִיָּה** Job 3 : 26., as also a knowledge of the fact, that the ultimate radical of many verbs which is **ו** in Hebrew is in Arabic **י**, have led some late writers to conclude that all Hebrew **לִי** verbs were originally either **לִי** or **לִי**. This **י** or **י** they suppose to have been first changed into **ו** on account of the preceding (ֿ), which was then lengthened into (ֿ), thus **נָגְלִיָּה** = **נָגְלִוָּה** = **נָגְלִיָּה**; and to have been restored wherever in the course of inflection it occurs in the middle of a word.

Paradigm of Verbs לָוָה.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	גָּלַח	נִגְלַח	גָּלַח	גָּלַח	הִגְלַח	הִגְלַח	הִתְגַּלַּח
3 f.	גָּלְחָה	נִגְלְחָה	גָּלְחָה	גָּלְחָה	הִגְלְחָה	הִגְלְחָה	הִתְגַּלְּחָה
2 m.	גָּלִיחַ	נִגְלִיחַ	גָּלִיחַ	גָּלִיחַ	הִגְלִיחַ	הִגְלִיחַ	הִתְגַּלֶּיחַ
2 f.	גָּלִיחַ	נִגְלִיחַ	גָּלִיחַ	גָּלִיחַ	הִגְלִיחַ	הִגְלִיחַ	הִתְגַּלֶּיחַ
1 c.	גָּלִיחִי	נִגְלִיחִי	גָּלִיחִי	גָּלִיחִי	הִגְלִיחִי	הִגְלִיחִי	הִתְגַּלֶּיחִי
<i>Plur.</i> 3 c.	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2 m.	גָּלִיחֶם	נִגְלִיחֶם	גָּלִיחֶם	גָּלִיחֶם	הִגְלִיחֶם	הִגְלִיחֶם	הִתְגַּלֶּיחֶם
2 f.	גָּלִיחֶן	נִגְלִיחֶן	גָּלִיחֶן	גָּלִיחֶן	הִגְלִיחֶן	הִגְלִיחֶן	הִתְגַּלֶּיחֶן
1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
INFINITIVE.							
<i>Absol.</i>	גָּלַח	נִגְלַח	גָּלַח	גָּלַח	הִגְלַח	הִגְלַח	הִתְגַּלַּח
<i>Constr.</i>	גָּלוֹחַ	נִגְלוֹחַ	גָּלוֹחַ	גָּלוֹחַ	הִגְלוֹחַ	הִגְלוֹחַ	הִתְגַּלוֹחַ
FUTURE.							
<i>Sing.</i> 3 m.	יִגְלַח	יִגְלַח	יִגְלַח	יִגְלַח	יִגְלַח	יִגְלַח	יִתְגַּלַּח
3 f.	יִגְלְחָה	יִגְלְחָה	יִגְלְחָה	יִגְלְחָה	יִגְלְחָה	יִגְלְחָה	יִתְגַּלְּחָה
2 m.	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִתְגַּלֶּיחַ
2 f.	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִגְלִיחַ	יִתְגַּלֶּיחַ
1 c.	יִגְלִיחִי	יִגְלִיחִי	יִגְלִיחִי	יִגְלִיחִי	יִגְלִיחִי	יִגְלִיחִי	יִתְגַּלֶּיחִי
<i>Plur.</i> 3 m.	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
3 f.	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
2 m.	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
2 f.	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
1 c.	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
IMPERATIVE.							
<i>Sing.</i> 2 m.	גָּלַח	הִתְגַּלַּח	גָּלַח		הִתְגַּלַּח		הִתְגַּלַּח
2 f.	גָּלִי	הִתְגַּלִּי	גָּלִי		הִתְגַּלִּי		הִתְגַּלִּי
<i>Plur.</i> 2 m.	גָּלוּ	הִתְגַּלוּ	גָּלוּ		הִתְגַּלוּ		הִתְגַּלוּ
2 f.	הִתְגַּלֶּינָה	הִתְגַּלֶּינָה	הִתְגַּלֶּינָה		הִתְגַּלֶּינָה		הִתְגַּלֶּינָה
PARTICIPLES.							
<i>Active.</i>	גָּלַח		מִגְלַח		מִגְלַח		מִתְגַּלַּח
<i>Passive.</i>	גָּלוּי	נִגְלַח		מִגְלַח		מִגְלַח	

Remarks on Verbs לָא.

KAL.

§ 440. *Preterite.* In the third pers. fem. sing. we occasionally find ה, the hard form of the feminine characteristic, affixed; the third radical being rejected, and its vowel given to the second (see § 77. 3.), e.g. עָשָׂה Lev. 25: 21. for עָשְׂתָּה; and once in the same person ה rad. is changed into י, as in those persons of which the affirmatives are syllabic, viz. חָסְדָּה Ps. 57: 2. Once ה is changed into ו mobile, viz. שָׁלוּחַ Job 3: 26. Sometimes י for ה is rejected when the second radical is י, e.g. וְהִירָה 2 Sam. 10: 11. 15: 33. In the third pers. plur. also we find ה changed into י, e.g. חָסְיוּ Deut. 32: 37., נָסְיוּ Ps. 73: 2. in K'ri.

§ 441. *Infinitive. Absol.*—Sometimes ה is omitted, e.g. בָּכוּ Is. 30: 19. Jer. 22: 10. 50: 4. Lam. 1: 2. for בְּכוּה, as a final vowel-less ה is never immediately preceded by a quiescent semi-vowel (§ 439. 2.); so also רָאוּ Gen. 26: 28. Is. 6: 9., הָרָו 59: 4., מָרוּ Lam. 1: 20., שָׁרוּ Is. 22: 13. In some instances the ה of the absolute is hardened into ח, e.g. שָׁחוּחַ Is. 22: 13., רָאוּחַ 42: 20. *Constr.*—In the infinitive construct of all the species ה is regularly hardened into ח; occasionally however, though but seldom, ה is retained, e.g. רָאוּחַ Gen. 48: 11., קָנָה Prov. 16: 16., עָשָׂה 21: 3. Ps. 101: 3.

§ 442. *Future.* Sometimes in the third pers. fem. sing. ה is changed into י, which rests in (), e.g. וְהָיְתָה Jer. 3: 6. for וְהָיְתָה; and also in the sec. pers. masc., e.g. תִּמְדְּהִי 18: 23. for תִּמְדְּהָה. Occasionally ה rests in (), as in the preterite, e.g. תִּכְבֶּלָה 1 Kings 17: 14. for תִּכְבֶּלָה, אֶשְׁעָה Ps. 119: 117. for אֶשְׁעָה. On the reception of ו conversive, the vowel of the second radical is drawn back to the first, and ה in consequence rejected (§ 217. 1.), e.g. fut. יִפְתָּה, with ו conv. וְיִפְתָּן Ex. 2: 12. 7: 23.; sometimes, especially in the first and second persons the () of the preformative is lengthened into (), e.g. וְהָיָה Gen. 3: 6., וְהָיָה Deut. 9: 15., וְהָיָה 2: 9. The same takes place in the future apocopate without ו conversive, e.g. וְיָרָב Gen. 1: 22., וְיָגֵל Job 20: 28. 36: 15., וְיָקֵל 33: 21., וְתִפְתָּן Deut. 9: 27. If the first or second radical is a guttural, the preformative takes () or (), and the first radical (), e.g. וְיִתְחַן Ex. 19: 2., וְיִתְחַן Num. 16: 15.; וְיִשְׁעַ Gen. 4: 4., וְיִתְחַע 21: 14., וְיִתְחַלָּה 47: 13., וְיִתְחַבֶּה Job 17: 7. If the first radical is ה, the preformative also sometimes takes (), e.g. וְיִתְחַן Gen. 22: 8., וְיִתְחַן Mic. 4: 11.; more frequently if ה or ר, e.g. וְיִרְאָה

Gen. 1 : 4., **וַתְּהִי** 4 : 1. ; and if **ע**, always, e. g. **וַיַּעַשׂ** Gen. 1 : 7., **וַיַּעַל** 17 : 22., **וַיַּעַן** Job 3 : 2. When the first radical is a guttural, and **ו** conversive is not prefixed, the preformative takes either (**ו**) or (**וּ**) e. g. **וַתְּהִי** Ps. 27 : 3., **וַתְּהִי** Ex. 18 : 21., **וַתְּהִי** Job 10 : 17. When the **ו** of the third pers. plur. is retained, **ו** instead of being rejected is changed into **י**, e. g. **וַתְּהִי** Is. 17 : 12., **וַתְּהִי** 26 : 11., **וַתְּהִי** Ps. 36 : 8., **וַתְּהִי** 78 : 44., **וַתְּהִי** Deut. 8 : 13., **וַתְּהִי** Ps. 36 : 9 ; also in the singular with **ו** paragogic, e. g. **וַתְּהִי** Ps. 77 : 4. In some verbs, on the reception of **ו** conversive the first radical remains without a vowel, e. g. **וַתְּהִי** Jer. 41 : 10., **וַתְּהִי** Job 31 : 27. ; also with (**ו**) under the preformative, e. g. **וַתְּהִי** Gen. 9 : 21., **וַתְּהִי** 27 : 38. 2 Sam. 3 : 32. (in Ex. 18 : 9. we find **וַתְּהִי** for **וַתְּהִי**, where **ו** as a guttural receives **Pattah** furtive (§ 23), as is shown by the Daghesh lene in **ו**) ; the same form is assumed by the future apocopate, e. g. **וַתְּהִי** Prov. 7 : 25., **וַתְּהִי** Num. 24 : 19., Ps. 72 : 8. In verbs whose second radical is **ו**, on the rejection of **ו** after receiving **ו** conversive, the first radical takes (**ו**), and that of the preformative is rejected (§ 217. 1.), e. g. **וַתְּהִי**, **וַתְּהִי**, **וַתְּהִי**, **וַתְּהִי** : and also in the future apocopate without **ו** conversive, e. g. **וַתְּהִי** Gen. 1 : 3., **וַתְּהִי** Is. 38 : 21. Ps. 72 : 15. In a few instances **ו** is retained with **ו** conversive, e. g. **וַתְּהִי** 2 Kings 1 : 10., **וַתְּהִי** 6 : 23.

§ 443. *Imperative.* In verbs **ו** guttural, the letters **ע** and **ו** generally take (**ו**), e. g. **וַתְּהִי**, **וַתְּהִי** ; **ו** takes (**וּ**), e. g. **וַתְּהִי** ; and **א**, the weakest of all, (**וּ**), e. g. **וַתְּהִי** Ex. 16 : 23., **וַתְּהִי** Is. 21 : 12. In one instance we have **וַתְּהִי** Is. 26 : 20. for **וַתְּהִי**. In the plur. **ו** is changed into **י**, e. g. **וַתְּהִי**, **וַתְּהִי** Is. 21 : 12.

§ 444. *Participles. Active.*—In the construct state, the active participle, like other nouns of the same termination, usually changes **ו** into **וּ**, e. g. **וַתְּהִי** Gen. 4 : 2., **וַתְּהִי** 14 : 19., **וַתְּהִי** Ex. 15 : 11. Is. 64 : 4., **וַתְּהִי** Jer. 4 : 29., **וַתְּהִי** Ps. 147 : 2., **וַתְּהִי** 2 Chron. 29 : 25. On the reception of a suffix the final **ו** is rejected (see § 489), thus **וַתְּהִי** Is. 18 : 7. In feminine participial nouns the third radical, being accompanied by a vowel and followed by another **ו**, is changed into **י**, e. g. **וַתְּהִי** Cant. 1 : 7. for **וַתְּהִי** ; sometimes the second radical takes (**ו**) on account of the following **י**, which consequently receives Daghesh, e. g. **וַתְּהִי** Ps. 128 : 3., **וַתְּהִי** Prov. 7 : 11., **וַתְּהִי** 31 : 27., **וַתְּהִי** Lam. 1 : 16. ; plur. **וַתְּהִי** Is. 41 : 23. *Passive.*—In the passive, **ו** instead of being changed into **י** is occasionally rejected, e. g. **וַתְּהִי** Job 41 : 25. for **וַתְּהִי**, **וַתְּהִי** 15 : 22. for **וַתְּהִי**.

NIPH'HAL.

§ 445. *Preterite*. In some instances י rests in (.), as in Kal, e. g. וַיִּקְרָא Gen. 24 : 8., וַיִּלְכְּדוּ Ex. 33 : 16., וַיִּגְלִינוּ 1 Sam. 14 : 8.

§ 446. *Infinitive. Absol.*—The absolute appears with ה preformative, e. g. הִרְאָה Judg. 13 : 21. 1 Sam. 3 : 21. *Constr.*—Sometimes without ה, e. g. וַיִּגְלוּ 2 Sam. 6 : 20., where the word is repeated for the sake of emphasis.

§ 447. *Future*. With ו conversive, ה as in Kal is rejected, e. g. וַיִּקְרָא Num. 23 : 4.; and also in the apocopated form, e. g. וַיִּגְלֵל Is. 47 : 3. When the first radical is a guttural, (.) is changed into (..); e. g. וַיִּירָא Gen. 3 : 2.

§ 448. *Participle*. Occasionally the second radical takes (.), e. g. מְחַלֵּה Is. 17 : 11., מְחַלְלֵה 56 : 3. Dan. 8 : 1.

PI'HEL.

§ 449. *Preterite*. Here also י frequently rests in (.) instead of (..), e. g. פָּלִיחוּ Lev. 25 : 11., צָחִיחוּ 25 : 21. 1 Kings 1 : 35., כָּסִיחוּ Ps. 143 : 9. Job 31 : 33., דָּמִיחוּ Is. 14 : 24. Cant. 1 : 9., גָּלִיחוּ Is. 57 : 8.

§ 450. *Infinitive. Absol.*—Formed sometimes like the infin. constr. of קָטַל, e. g. צָנַח Ex. 22 : 22., כָּלַח 1 Sam. 3 : 12. 2 Kings 13 : 17. 2 Chron. 24 : 10., נָקַח Ex. 34 : 7. Jer. 30 : 11.; we also find י for ה, e. g. חָכַי Hos. 6 : 9. for חָכַה.

§ 451. *Future*. Once ה rests in (..), viz. תִּגְלֶה Lev. 18 : 7. Here also ו conversive causes the rejection of ה, and consequently of the Daghesth in the second radical, e. g. וַיִּגְלֵל, וַיִּחְלֵל, וַיִּצַּח. Sometimes, though seldom, the first radical takes (.), e. g. וַיִּחְרֵי 1 Sam. 21 : 14.; and likewise in the future apocopate, e. g. תִּגְלֵל Prov. 25 : 9. In the plural, ה is occasionally changed into י, as in Kal, e. g. תִּדְמִינֶיךָ Is. 40 : 18, 25., יִכְסִימוּ Ex. 15 : 5.

§ 452. *Imperative*. In a few instances ה is rejected, e. g. צֹר Deut. 3 : 28. Is. 28 : 10. for צַחֵה, חֹס Amos 6 : 10. for חֹסֶה. In the plural, ה is once changed into י, viz. חִלֵּי Prov. 26 : 7.; in which instance, as ל takes Sh'wa, the characteristic Daghesth is omitted (§ 33. 2.).

§ 453. *Participle*. Here also (.) is changed into (..) in the construct state, e. g. מַצְחֶה Is. 55 : 4., מַחְכֶּה 64 : 3., מַחְרֶה Jer. 31 : 10.

PU'HAL.

§ 454. No deviation from the paradigm of מָלַח.

HIPH' HIL.

§ 455. *Preterite*. Sometimes ה preformative takes (ַ) for (ֶ), e. g. הִגְלָה Esth. 2 : 6.; and once ה is changed into י which rests in (ֶ), e. g. הִחֲלִי Is. 53 : 10. In a few instances, as in Kal, ה is affixed for the feminine characteristic of the third person, and ה radical rejected, e. g. הִרְצָה Lev. 26 : 34., הִלָּאתָ Ezek. 24 : 12. Occasionally י rests in (ֶ) instead of (ַ), e. g. הִעֲלִיתָ Ex. 33 : 1. Num. 14 : 13., הִקְשִׁיתָ 2 Kings 2 : 10., הִרְאִיתָ, הִשְׁקִיתָ Ps. 60 : 5., הִרְבִּיתָ Is. 9 : 2. Once הִמְסִירָ Josh. 14 : 8. for הִמְסִירָ (a form of frequent occurrence in Chaldee, e. g. הִיחִייר, הִשְׁתִּיר Dan. 5 : 3.); perhaps י is thus deprived of its vowel that it may rest as usual in the preceding (ֶ) (see § 95).

§ 456. *Infinitive*. Once ה preformative appears with (ֶ) instead of (ַ), viz. הִקְצֹרַת Lev. 14 : 43. for הִקְצֹרֶת. The regular הִרְבֶּה is used only adverbially (see § 662); when employed as an inf. abs. it takes the form הִרְבֶּה.

§ 457. *Future*. With ו conversive the preformative generally takes (ַ), to accord with that of the first radical, e. g. וְהִפֵּן Judg. 15 : 4., וְהִגֵּל 2 Kings 18 : 11., וְהִפֵּס Ps. 105 : 24.: it adopts the same vowel in verbs ל guttural, where the first radical has (ַ), e. g. וְהִחַע 2 Chron. 33 : 9.; and also in the future apocopate, e. g. וְהִחַח Neh. 13 : 14. Jer. 18 : 23. In verbs whose first radical is a guttural the preformative takes (ַ), e. g. וְהִעֵל Gen. 8 : 20. Num. 23 : 2. Ezek. 14 : 7.; these, having the same form as fut. Kal (see § 442), are to be distinguished from it by the context alone. Occasionally, on the rejection of ה after receiving ו conversive, the first radical remains without a vowel, and the preformative takes its appropriate (ַ), e. g. וְהִשְׁקֵן Gen. 29 : 10.; and also in the future apocopate without ו conversive, e. g. וְהִפִּתָּ 9 : 27., וְהִרָּה Is. 41 : 2.

§ 458. *Imperative*. On the rejection of the third radical, the characteristic ה, like the future preformative, sometimes takes (ַ), e. g. הִרְבֵּה Ps. 51 : 4., הִרְבֵּה Deut. 9 : 14. 1 Sam. 11 : 3.; but when the first radical is ל, both it and the preformative take (ַ), e. g. הִעֵל Ex. 8 : 1.

§ 459. *Participle*. In the construct state, the participle as in Kal takes (ַ) for (ֶ), e. g. מְשַׁקֵּה Gen. 40 : 1. Hab. 2 : 15. The verb נָחַה sometimes retains (ֶ) in the construct, e. g. מְנַחֵה Ex. 2 : 11. Is. 14 : 6.; where the emphasis of the first syllable required for the expression of Daghesch forte, lessens that on the ultimate, by which (ַ) is usually changed into the longer (ֶ).

HOPH'HAL.

§ 460. *Preterite*. In a few instances the characteristic ה of verbs ה guttural has ם for ם, e. g. הָעֵלָה Judg. 6 : 28. for הָעֵלָה, הָעֵלָה Nah. 2 : 8. for הָעֵלָה. In the third pers. fem. sing. ה is added as the feminine characteristic, and ה radical omitted, e. g. הָעֵלָה Jer. 13 : 19. for הָעֵלָה.

HITHPA'HEL.

§ 461. *Future*. The second radical sometimes takes () for (), e. g. נִשְׁחַדָּה Is. 41 : 23. On the reception of ך conversive, ה is rejected, e. g. נִיחַדָּה 2 Sam. 13 : 6.; and in the future apocope without ך conversive, e. g. נִיחַדָּה Ps. 45 : 12., נִיחַדָּה Prov. 23 : 3, 6., נִיחַדָּה Deut. 2 : 9, 19. The verb נִיחַדָּה appears in this species with ך as its third radical; but since the employment of this letter as a movable final radical would be contrary to all analogy, it is followed by the weak letter ה, e. g. pret. נִיחַדָּה, fut. נִיחַדָּה; fut. apoc., where ך rests in ך, נִיחַדָּה for נִיחַדָּה. As the sibilant ש here constitutes the first radical, it is transposed with the ה of the characteristic prefix, according to § 74. 2. b.; in the formation of the other species this verb follows the paradigm of נִלָּה.

§ 462. *Participle*. The Hithpa'el participle of נִיחַדָּה occurs once with the affixed pronoun of the sec. pers. masc. plur., and construed with the pronoun of the third pers. masc. plur., viz. נִיחַדָּה מִשְׁתַּחֲוִיִּים. Ezek. 8 : 16., lit. *and they, you are bowing down*, a passage which has proved to grammarians a source of much perplexity. We would suggest that between the pronoun נִיחַדָּה and the participle, is to be supplied the word *said, cried*, which the prophet, hurried onwards by the vehemence of his indignation, omits; the passage would then read, *and they (cried one to another, see Is. 6 : 3.) be ye bowing down*, i. e. *worship ye*. From the verb נִיחַדָּה arises the unusual form נִיחַדָּה, which appears in fut. נִיחַדָּה Jer. 12 : 5., and in part. מִנִּיחַדָּה 22 : 15.: the sense allows both of these instances to be construed reflexively, as Hithpa'el for נִיחַדָּה and מִנִּיחַדָּה; the guttural ה like ה (§ 77. 3.) giving its vowel to the preceding letter with Sh'wa, which causes the () of the preformative to be rejected. Comp. נִיחַדָּה = נִיחַדָּה (§ 217. 1.).

General Remarks on Verbs לָא and לָה.

§ 463. The intimate connection existing between these two species of verbs is shown, 1st. In those of לָא, by their occasionally taking either the vowels of לָה, e. g. כָּלְאָרִי Ps. 119: 101., חָטָא Eccl. 8: 12. 9: 18.; Pi'hel מָלֵא Jer. 51: 34., רָמָא 2 Kings 2: 21., יָגְמָא Job 39: 24.: or both vowels and ultimate weak letter, e. g. נָבִירָה Jer. 26: 9. 2dly. In those of לָה, by their sometimes assuming the form of לָא, e. g. רָצָא Ezek. 43: 27., infin. יִשְׁנָא Lam. 4: 1., וַיִּהְיֶה 2 Chron. 16: 12., infin. נָשָׂא Jer. 23: 39.; Pi'hel שָׁנָא 2 Kings 25: 29.; Pu'hal יִשְׁנָא Eccl. 8: 1., הִלָּאִים Deut. 28: 66. Hos. 11: 7., הִלָּאִים 2 Sam. 21: 12.

§ 464. The reason of the facility with which the verbs לָא and לָה adopt each the forms proper to the other, appears to exist in the fact, that they, as well as the verbs עָר and עָר, are in reality derived from roots consisting in every case of two perfect letters; and as in the latter class a semi-vowel is inserted in the middle (see § 397), so in the former a weak letter is added at the end of the primary root, for the sake of completing the usual triliteral form. These added imperfect letters are not essential to the signification, for this the two original radicals fully express; and hence the facility with which the cognate semi-vowels and weak letters of these verbs interchange, or assume the slight peculiarities of each other as respects the accompanying vowels, without in the least degree affecting their meaning (§ 115). This appears to us a more rational as well as more simple mode of viewing the subject than that adopted by Prof. Gesenius, who considers each of these forms to be derived from separate roots, which he accordingly inserts in his Lexicon; thus diminishing what he designates as "anomalies" in one way, by increasing them in another.

VERBS WITH TWO IMPERFECT LETTERS.

§ 465. The appearance of a liquid or weak letter as one of the radicals of a verb, gives rise to various deviations from the more usual mode of inflection, all of which we have detailed at length (see Verbs פָּנ, פָּנָא, פָּר, עָר, עָר, לָא, לָה). In like manner when two such letters occur in a root, each exercises its influence on the formation of the

verb, except in those cases where the peculiarities of one would interfere with those of the other. This interference takes place whenever the two are found in juxtaposition, viz. when they constitute the two first or two last letters of the root: thus, if a verb be at the same time both פָּנַע and עָרַע, the peculiarities of עָרַע alone will take effect; and if עָרַע and לָהָ, only those of לָהָ. As therefore all such verbs will come under one or other of the classes of which we have already treated, it is unnecessary to enter here into any details respecting them. There remains then for us to speak of those cases only in which each of the imperfect letters has a share in producing deviations from the paradigm of קָטַל; and these comprise all verbs which have imperfect letters both for the first and third radicals, viz. verbs which are both פָּנַע and לָהָ, or פָּנַע and לָאָ, or לָהָ and לָאָ, or פָּנַע and לָאָ or לָהָ.

Verbs פָּנַע and לָהָ.

יִאָבֵה fut. אָבֵה Deut. 29 : 19. : with אָ omitted הִבֵּה Prov. 1 : 10. Here אָ, the first radical, causes the preformative to take the vowel *ō* (§ 272); and the second radical ב takes *ē* on account of the final ה (§ 438. 2.).

יִאָלֵה fut. אָלֵה; with י conv. ה is rejected, and in consequence (י) is thrown back to the first radical (§ 442), e. g. יִאָלֵה 1 Sam. 14 : 24., which on account of the following אָ is perhaps to be rendered causatively, *he caused to swear*; or the particle יִאָלֵה may be translated *with*, thus, *Saul swore with the people*. Gesenius, however, considers it as an irregular future Hiph'il.

יִתְאָפֵה fut. תְּאָפֵה Ex. 16 : 23., with אָ omitted יִתְאָפֵה 1 Sam. 28 : 24. Niph. fut. תִּתְאָפֵה Lev. 6 : 10.; imp. אָפֵה Ex. 16 : 23. for אָפֵה, where on the rejection of ה, and the adoption of its vowel by the preceding letter (§ 77. 3.), which can no longer end the first mixed syllable, (י) is lengthened into (יִ) (§ 102. 1. c.).

יִתְאָהָ fut. תִּתְאָהָ Mic. 4 : 8., אָ resting in (י); but in Prov. 1 : 27. we find also יִתְאָהָ; with י conv. יִתְאָהָ Is. 41 : 25.; in plur. ה is changed into י, יִתְאָהָ Is. 41 : 5. Job 3 : 25.; imp. אָהָ Is. 21 : 12. 56 : 9, 12. Hiph. imp. הִתְאָהָ Is. 21 : 14. Jer. 12 : 9. for הִתְאָהָ. In two instances אָ assumes the place of the final ה (see § 463), viz. אָהָ Is. 21 : 12., יִתְאָהָ Deut. 33 : 21.

Verbs קָנָה and קָנָה .

קָנָה infin. קָנָה ; imp. קָנָה . Hiph. קָנָה .
 קָנָה fut. קָנָה ; conv. קָנָה ; inf. constr. קָנָה I Sam. 15:29. Niph.
 קָנָה .

Verbs קָנָה and קָנָה .

קָנָה Hiph. קָנָה Lam. 1:12. 3:32; fut. קָנָה Job 19:2; part. with suff. קָנָה Is. 51:23. Niph. part. pl. constr. קָנָה Zeph. 3:13. for קָנָה , so קָנָה Lam. 1:4. P'el fut. קָנָה Lam. 3:33. for קָנָה , but which J. Kimbhi considers as Hiph. for קָנָה .

קָנָה imp. "retained, קָנָה Jer. 50:14. P'el fut. קָנָה Lam. 3:53. for קָנָה , but according to J. Kimbhi, Hiph. for קָנָה . Hiph. קָנָה ; fut. קָנָה ; with suff. קָנָה Is. 12:1, קָנָה Ps. 42:6, 12; with ה retained, קָנָה Ps. 28:7. for קָנָה , so קָנָה Ps. 45:18., קָנָה Gen. 49:8., קָנָה Neh. 11:17.; imp. קָנָה Is. 12:4. Hithp. קָנָה Lev. 5:5. קָנָה Num. 5:7.

קָנָה fut. first pers. plur. with suff. קָנָה Ps. 74:8. Hiph. קָנָה Ezek. 22:7.; fut. קָנָה Lev. 25:14.; part. with suff. קָנָה Is. 49:26.

קָנָה fut. קָנָה ; with ו conv. קָנָה Ezek. 31:7. Sec. pers. fem. קָנָה Ezek. 16:13. P'el fut. קָנָה Jer. 10:4.; the intensive species is formed also by doubling the two first radicals, thus קָנָה Ps. 45:3. Hithp. fut. sec. pers. fem. sing. קָנָה Jer. 4:30.

קָנָה infin. קָנָה , with preposition לְ , קָנָה Ps. 11:2. (§ 104. 1. a.), קָנָה 2 Chron. 26:15.; fut. first pers. plur. with suff. קָנָה Num. 21:30. Niph. י retained, קָנָה Ex. 19:13. Hiph. fut. קָנָה Ps. 45:5., קָנָה 2 Sam. 11:20.; with ו conv. קָנָה 2 Kings 13:17., קָנָה 2 Chron. 35:23.; also א for ה , קָנָה 2 Sam. 11:24.; part. קָנָה Is. 9:14. Job 36:22.

Verbs קָנָה and קָנָה .

קָנָה Niph. קָנָה Ezek. 12:27., קָנָה 37:7.; infin. קָנָה Zech. 13:4. Hithp. קָנָה Ezek. 37:10.

נָשָׂא infin. נָשָׂא Is. 1 : 14., שָׂאָה Gen. 4 : 7. 44 : 1. Ex. 27 : 7., also שָׂאָה Ps. 89 : 10. ; fut. יִשָּׂא Gen. 32 : 21., אָשָׂא Ps. 16 : 4., רָחַשְׁנָה Ruth 1 : 14. Jer. 9 : 17. ; imp. שָׂא Gen. 27 : 3. Ex. 10 : 17., fem. שָׂאִי 2 Kings 4 : 36.
נָשָׂא Hiph. רָשָׂאתָ Jer. 4 : 10. ; infin. constr. with. prep. לְ, לְהַשׂוֹת, 2 Kings 19 : 25. for לְהַשׂוֹת.

Verbs נָח and לָח.

נָחָה fut. יָחָה Lev. 6 : 20., with וּ conv. יָחַז 2 Kings 9 : 33., apoc. יָח Is. 63 : 3. Hiph. חָחָה Lev. 14 : 7. ; fut. יַחָה Is. 52 : 15., with וּ conv. יָחַז Lev. 8 : 11.
נָחָה fut. חָחָה Job 31 : 7. ; fut. apoc. יָח Zeph. 2 : 13., חָח Prov. 4 : 27. ; with וּ conv. יָחַז Gen. 12 : 8. Ex. 10 : 13, 22. Ps. 18 : 10. 40 : 2. Hiph. חָחָה Ezra 7 : 28. ; inf. חָחָה Is. 10 : 2. ; fut. חָחָה Deut. 16 : 19. ; apoc. חָח Ps. 141 : 4., first pers. sing. חָחָה Job 23 : 11. ; with וּ conv. יָחַז 2 Sam. 19 : 15. Ezra 9 : 9., חָחָה Jer. 15 : 6. ; imp. חָחָה Ps. 45 : 11. Hoph. part. חָחָה Is. 8 : 8.
נָחָה Hiph. חָחָה, חָחָה, חָחָה ; infin. חָחָה ; fut. יַחָה 2 Kings 15 : 16. ; apoc. יָח Hos. 14 : 6. ; with וּ conv. יָחַז 2 Kings 15 : 14, 16., חָחָה Ex. 9 : 15., חָחָה Deut. 2 : 33. ; imp. חָחָה, חָחָה Ex. 8 : 12. Ezek. 21 : 19. ; part. חָחָה Is. 9 : 12. 10 : 20. ; Hoph. חָחָה Num. 25 : 14., once חָחָה Ps. 102 : 5. (ר) written for () (§ 241).
נָחָה Niph. נָחָה ; part. נָחָה Ex. 2 : 13. Hiph. חָחָה ; infin. חָחָה Num. 26 : 9. Ps. 60 : 2.
נָחָה Niph. נָחָה Hiph. חָחָה Job 39 : 17. ; fut. יַחָה 11 : 6.

§ 466. Of those verbs whose second and third radicals are weak letters, the two חָחָה = חָחָה and חָחָה require a separate notice ; as they possess some peculiarities to which the second radical has given rise, in addition to those of verbs לָח.

חָחָה fut. יַחָה, apoc. יָחָה ; the rejection of the final חָ with the vowel in which it rests, produces the form יַחָה ; but as here two weak letters concur without a vowel, the first radical takes () on account of the following וּ, which rests in it, and the vowel of the preformative is rejected as superfluous, thus יַחָה (§ 98. 1.), with וּ conv. יַחָה (§ 217. 1.) ; and so too in one instance the future of חָחָה,

viz. יָהָרָא Eccl. 11 : 3. for יִהְיֶה, where the resting of γ in \bar{u} causes the vowel of the preformative to be rejected. Infin. abs. הָיָה Gen. 18 : 18. for הִיָּה (§ 441); constr. הָיָה, once הִיָּה Ezek. 21 : 15.; with a preposition, לְהָיִיתָ, בְּהָיִיתָ. The same remarks apply to the verb חָיָה.

חָיָה fut. יִחְיֶה, apoc. יָחִי, with γ conv. יִחְיִי. We meet with a preterite of this verb formed according to the analogy of the verbs עָלָה, viz. חָיָה Gen. 3 : 22, as if from חָיָה.

REMARKS ON THE IMPERFECT VERBS.

§ 467. Before concluding the final chapter on Imperfect Verbs, we may repeat the remark made in the outset, that the deviations from the general paradigm exhibited by the different classes of these verbs result necessarily from the nature of the letters which enter into their composition. Again, the apparently anomalous forms they sometimes exhibit, and which are detailed in the Remarks appended to each class, such as the occasional appearance of a verb עָלָה as from a root עָלָה, or of a verb עָלָה as from a root עָלָה or פָּלָה, and *vice versa*, are to be explained by the theory of the formation of the imperfect verbs from primary biliteral roots; those verbs which thus interchange, and which express the same or nearly the same idea, having two letters common to them all, while the third consists either of a prefixed נ or י, an inserted ו or י, a repetition of the second radical, or an affixed א or ה.

§ 468. Besides the separate secondary roots formed from the same biliteral, as those from גָּזַח, דָּךְ, צָר, &c. (§ 115), and the commutation or rejection of the added imperfect letter without in the least affecting the sense, we meet also with verbs of which one species or tense appears to be formed from a root different from that in which the rest originate. These are commonly termed *Defective Verbs*, i. e. verbs not used in all the species, or in all the modes and tenses, of which their signification admits; those parts in which they are deficient being taken from a verb of another class, but formed from the same primitive biliteral root by the addition of a different imperfect letter, e. g. בָּיַשׁ to be ashamed (*abashed*), fut. יִבְיֹשׁ, Hiph. הוֹבִיֵּשׁ, as from יָבַשׁ; הִלֵּךְ to go, fut. יִלְכֶּה as from הָלַךְ (= וָלַךְ *walk*); נָקַע to be alienated, fut. יִקַּע as from נָקַע. Thus the Hebrew defective verbs are not like those of the Greek whose various modes and tenses are formed from

distinct verbal roots, as ὀράω (רִאָה), fut. ὄψομαι from ὥπτω (רִבַּט); εἶδον aorist from εἶω (רִיַע); but rather resemble those of which the several parts are deduced from a single stem by different modes of conjugation, as θνήσκω, aorist ἔθανον as from θάνω, pret. τέθνηκα as from θνύω; λαμβάνω, aorist ἔλαθον from λάθω (לָאָט, לָרַט). As all these particulars are given in the best lexicons under their respective heads, where they can be most conveniently referred to, any enumeration of them in a grammar would be a mere waste of time; we will therefore now leave the subject, content with having pointed out to the student the mode in which such appearances are to be accounted for.

QUADRILITERAL VERBS.

§ 469. The number of *Quadriliteral Verbs* in Hebrew is exceedingly limited. Their formation is as follows:

1. By far the greater part are derived from biliteral roots, which, instead of being made triliteral by the addition of an imperfect letter or the reduplication of one of the existing radicals, are formed into quadriliterals by the repetition of both; hence they correspond both in appearance and in force to the intensive species of verbs עָע, e. g. טָאָטָא Is. 14 : 23., כָּלָכַל 1 Kings 8 : 27., כָּרָכַר 2 Sam. 6 : 14, 16., צָפַצַּף Is. 10 : 14., קָרַקַר 22 : 5., שָׁנַשֵּׁן 17 : 11., שָׁעַשַׁע Ps. 94 : 19., חָעָחַע Gen. 27 : 12.

2. Others are formed from triliteral roots by the insertion of the liquid ר, e. g. כָּרַבֵּל = כָּבַל, כָּרַסֵּם = כָּסֵם. In one instance ר is prefixed, viz. רָטַפֵּשׁ = רָטַפֵּשׁ Job 33 : 25. The word פָּרַשֵׁן Job 26 : 9. may be considered as formed by the reduplication of the third radical, thus פָּרַשֵׁן from פָּרַשׁ, and the subsequent mutation of the sibilant ש into ז (§ 73. 1. d.).

§ 470. Those few verbs which consist of five letters are evidently formed from triliteral roots by the reduplication of the second syllable, e. g. חָמַרְמַר Lam. 1 : 20. 2 : 11. from חָמַר, חָתַרְחַר Ps. 38 : 11. from חָתַר. In one of these verbs the two first radicals are repeated, e. g. יָחַיְחַי Ps. 45 : 3. from יָחַי. These also, being formed on the principle of the Pihel and Puhal species, have a corresponding intensive signification.

CHAPTER VII.

VERBS WITH PRONOMINAL SUFFIXES.

§ 471. It is a distinguishing characteristic of the Hebrew in common with the other Shemitish languages, that the personal pronouns when governed in the oblique cases by a verb, do not constitute independent words, like those of the languages of Europe, as *amo eum, I love him*; but on the contrary the principal letter or letters of a pronoun so governed are closely connected with the verb, so as to form with it a single word, thus instead of *אָרוּרְךָ אֶתְּךָ*, we have *קָטַלְתִּירָוּ* or *קָטַלְתִּירָוּ* *I killed him* :* hence they have received the name of *affixes*, or *suffixes*. What are the fragmentary pronouns used for this purpose, as also the manner of their formation, have already been shown in the chapter on Personal Pronouns (§ 123). Accordingly, there remains only to state, 1st, to what verbs they are to be added; 2dly, to what parts of those verbs; and 3dly, the mode of connection, with the influence exercised by it on the vowels of the verbs.

§ 472. These fragmentary pronouns are affixed to all active verbs, whether transitive or intransitive, in the several relations indicated by the accusative, dative, and ablative cases of the Indo-European languages.

1. To transitive verbs they are joined chiefly in the accusative, as *קָטַלְתָּךְ* *he killed thee*; and sometimes in the dative, e. g. *עָשִׂיתִנִּי*, not *I have made me*, but *I have made (it) for me*, Ezek. 29 : 3., *נָתַתְּנִי* *thou hast given (it) to me*, Josh. 15 : 19., *לָשַׁלְמֶוּ* *to pay (it) to him*, Deut. 23 : 22., *הָשִׁיבֵנִי* *bring to me*, Gen. 37 : 14.

2. And to intransitive verbs in the dative or ablative, e. g. *חָזַקְתָּנִי* *thou hast prevailed over me*, Jer. 20 : 7., *יָזְעָקְךָ* *they cry to thee*, Neh. 9 : 28.; *לֹא יָגֵדְךָ רָע* *evil does not dwell with thee*, Ps. 5 : 5., *תִּמְלֵאמֶנּוּ נַפְשִׁי* *my soul shall be filled with them*, Ex. 15 : 9., *תִּשְׂבַּעְנִי* *thou art satisfied with it*, Prov. 25 : 16., *יָצְאוּנִי* *they went out from me*, Jer. 10 : 20.

§ 473. Each of these pronouns may be added to any person of the preterite or future tenses, with the exception of those cases in which

* Sometimes indeed, for the sake of emphasis, the entire pronoun is given in addition to the fragmentary suffix, e. g. *בֵּרַכְנִי בְּרַכְּךָ אֱלֹהֵי* *bless me, also me*, Gen. 27 : 24.

the suffix would necessarily coincide with the subject of the verb, and thereby indicate a reflexive action, the expression of which has been assigned to a particular species, viz. the Hithpa'el; accordingly we find, not *קָטַלְתָּ*, but *הִתְקַטַּלְתָּ* *thou hast killed thyself*.* Hence all the affixed pronouns can be employed in the accusative with verbs in the third person only, where the subject and object, although of the same person, are not necessarily identical: thus the expression *הִתְקַטַּלְהוּ* *he killed him*, means that he killed, not himself, but another; so *הִתְקַטַּלְתֶּם* *they killed them*, not themselves. To verbs in the first person the pronouns of the second and third only can be added in the accusative; and to verbs in the second person, only those of the first and third: the latter rule of course includes the imperative.

§ 474. To the infinitive, in its quality of verbal noun (§ 156), the same fragmentary pronouns are affixed in the accusative; their use, as when joined to the other parts of the verb, being to point out the receiver of the action, thus *הַמְקַטֵּלִי* *killing me*, i. e. the killing performed upon me. For the purpose of designating the author of the action, or agent, the suffixes of the nouns are employed, thus *הַמְקַטֵּלִי* *my killing*, i. e. the killing performed by me. This distinction of case obtains likewise in the suffixes of the participles: although, as the active participle itself denotes the agent, this can never be represented by the suffix, which in both cases denotes the object of the action, e. g. *עוֹשֵׂהִי* *one making me*, Job 32:22., *יוֹצֵרִי* *my creator*, Is. 49:5. With a passive participle, it of course denotes the subject of the action alone. For a more detailed exposition of all these points see the Syntax, Book III. Chap. VII.

§ 475. Many of these pronouns are affixed in two different modes, according as the word receiving them ends in a vowel, as *קָטַלְתָּ*, *קָטַלְתִּי*, or in a consonant, as *קָטַל*, *יִקְטַל*. To the former they are all added without any intermediate vowel, thus *קָטַלְתָּנִי*, *קָטַלְתָּהּ*; but when appended to the latter, the suffixes of the first and third persons both singular and plural are preceded by a connecting vowel, termed the *vowel of union*, which is given to the last letter of the verb, for the purpose of more closely uniting the verb and pronoun, and at the same time furnishing a simple syllable on which the accent can be placed, thus *קָטַלְתִּינִי*, *קָטַלְתֶּהּ*. Of the suffixes of the second person singular,

* To express a reflexive action with intensity, the word *נַפְשׁ* *soul*, is frequently employed in the oblique cases, e. g. *נִשְׁמַר נַפְשׁוֹ* *take heed to thy soul*, i. e. to thyself, Deut. 4:9. (See § 873 et seqq.).

the feminine, which has no accompanying vowel, is constantly preceded by the vowel of union when the verb ends in a consonant; the masculine, only when the word is *in pause*, i. e. accompanied by a disjunctive accent (§ 107. 3.). The suffixes of the second person plural of both genders, which always have the accent, are joined to the verb without an intermediate vowel.

§ 476. The vowel adopted for the purpose of connecting the pronominal suffixes with the preterite of verbs, is the appropriate vowel of that tense *a* (ֶ) or (ִ);* the future, imperative, infinitive, and participle employ its first modification *e* (ֵ). The following table exhibits the whole of them at a single glance.

Table of Pronominal Suffixes of Verbs.

For the Future.		For the Preterite.			
SINGULAR.					
	כִּי־		כִּי־	C.	1.
	כָּהֱ	הָ	הָ־	M.	} 2.
כִּי־	הָ־	הָ־	הָ־	F.	
	וֹ	הָ־	הָ־	M.	} 3.
	הָ־	הָ־	הָ־	F.	
PLURAL.					
	כֹּה־		כֹּה־	C.	1.
	כֶּם		כֶּם	M.	} 2.
	כֶּן		כֶּן	F.	
מֹה־	ם־	ם־	מֹה־	M.	} 3.
	ן־		ן־	F.	

* The only exception is יִסְרְיִי Is. 8: 11. for יִסְרְיִי, where the (ֶ) of the first radical appears to have been shifted to the second, in order to serve as a vowel of union.

§ 477. The addition of suffixes to verbs gives rise to several changes in the vowels of the latter, the chief of which are as follows :

1. *a.* When the verb begins with a simple syllable, as is the case with nearly all the persons of the preterite Kal, the addition of a pronoun causes the rejection of the first vowel, thus *קָטַלְתִּי*, *קָטַלְתָּ* (§ 103. 1.). The same is the case with the future Kal and Hiph'il of verbs *עָרַ* and *עָלַע*, whose first syllable is simple and its vowel mutable, e. g. *יְרַאֲךָ*, *יְרַאֲכֶנּוּ*.

b. Some forms beginning with a simple syllable not only reject the first vowel, but also shorten the second, and shift it to the initial letter : as in the infinitive, *קָטַלְ* for *קָטַלִּי* (§ 103. 2. *b.*); and occasionally in other parts of the verb, e. g. *יְרַאֲךָ* Gen. 43 : 29. for *יְרַאֲכֶנּוּ*.

2. *a.* When the first is a mixed syllable, the vowel of which is consequently immutable (§ 103), on the reception of a suffix preceded by a vowel of union (§ 474) the second vowel is rejected instead. This is the case with the future of perfect verbs, thus *יְקַטְּלֶנּוּ* for *יְקַטְּלֶנּוּ* (§ 103. 2. *a.*); and also with the Pi'hel species, thus *קָטַלְ* for *קָטַלִּי*.

b. But when the suffix is syllabic, and without a vowel of union, the second vowel is merely shortened, to prevent the formation of a mixed syllable with a long unaccented vowel (see § 55. 1.); thus *יְקַטְּלֶנּוּ*, *קָטַלְ*.

§ 478. The influence of the suffixes extends also to the consonants of the verb, in which they give rise to the following changes :

1. When the third pers. fem. sing. of the preterite receives a pronominal suffix, its characteristic *ה*, which is thus brought into the middle of the word, and therefore can no longer rest in (,) (§ 439), is always hardened into its equivalent *ה* (§ 439. 2.); and consequently the syllable which it terminates becomes mixed and short, thus *קָטַלְתִּי* *she has killed me*, *קָטַלְתְּךָ* *she has killed thee*.

2. The sec. pers. fem. sing., on receiving a suffix, takes before the latter the feminine characteristic (*יְ*) (§§ 127, 224) as a vowel of union, that it may not be preceded by two vowelless consonants, thus *קָטַלְתִּיךָ* *thou (f.) hast killed him*.

3. The sec. pers. plur. masc. and fem., the *ם* and *ן* of which, as in plural nouns, seem to oppose the close connection of the verb and its suffix, reject these final consonants, and take the plural vowel of union (*יְ*) (see § 160, 3 pers. pl.), thus *קָטַלְתֶּם* *you (m. or f.) have killed me*.

§ 479. For the sake of greater perspicuity and facility of reference, we will now give the whole of Kal at one view, with all the suffixes of the different modes, tenses, and persons. And this will serve for the entire verb, as they are affixed in a precisely similar manner to those of the remaining species whose meaning admits of their reception.

Paradigm of Kal with Suffixes.

SINGULAR.				PLURAL.		
PRETERITE.	1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.
Sing. 3 m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתָּ	קָטַלְתָּ		קָטַלְתֶּם	קָטַלְתֶּן f.
3 f.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ } קָטַלְתְּךָ	קָטַלְתְּנִי	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתְּךָ	קָטַלְתְּךָ		קָטַלְתֶּם	קָטַלְתֶּן f.
2 m.	קָטַלְתָּנִי } קָטַלְתָּנִי		קָטַלְתָּהוּ } קָטַלְתָּהוּ	קָטַלְתָּנִי		קָטַלְתֶּם m. קָטַלְתֶּן f.
			קָטַלְתָּהוּ			
2 f.	קָטַלְתְּנִי		קָטַלְתְּהוּ } קָטַלְתְּהוּ	קָטַלְתְּנִי		קָטַלְתֶּם m. קָטַלְתֶּן f.
			קָטַלְתְּהוּ			
1 c.		קָטַלְתְּךָ	קָטַלְתְּךָ } קָטַלְתְּךָ		קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתְּךָ	קָטַלְתְּךָ		קָטַלְתֶּם	קָטַלְתֶּן f.
Plur. 3 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתֶּם	קָטַלְתֶּם		קָטַלְתֶּם	קָטַלְתֶּן f.
2 c.	קָטַלְתֶּם		קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם		קָטַלְתֶּם m. קָטַלְתֶּן f.
			קָטַלְתֶּם			
1 c.		קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתֶּם		קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתֶּם	קָטַלְתֶּם		קָטַלְתֶּם	קָטַלְתֶּן f.
INFINITIVE.						
	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם } קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּן f.
		קָטַלְתֶּם	קָטַלְתֶּם		קָטַלְתֶּם	קָטַלְתֶּן f.
FUTURE.						
Sing. 3 m.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתָּ } יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם m. יִקָּטַלְתֶּן f.
		יִקָּטַלְתָּ	יִקָּטַלְתָּ		יִקָּטַלְתֶּם	יִקָּטַלְתֶּן f.
Plur. 3 m.	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם } יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם m. יִקָּטַלְתֶּן f.
		יִקָּטַלְתֶּם	יִקָּטַלְתֶּם		יִקָּטַלְתֶּם	יִקָּטַלְתֶּן f.
IMPERATIVE.						
Sing. 2 m.	קָטַלְתָּ		קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ m. קָטַלְתָּ f.
			קָטַלְתָּ			

REMARKS ON THE SUFFIXES OF VERBS.

Preterite.

§ 480. 1. In a few instances ה appears as the suffix of the third pers. masc. sing., e. g. קָבַהּ Num. 23 : 8. for קָבוּ. The Mappik of the suffix ה of the third pers. fem. sing. is frequently omitted, e. g. שָׁמְרָה Amos 1 : 11. for שָׁמְרָה*, וְתִחְמָרָה Ex. 2 : 3. for וְתִחְמָרָה, וְתִחְסְרָה 9 : 18. for וְתִחְסְרָה. The ך of the suffix י occasionally receives Daghesth, e. g. הִנְיִי Gen. 30 : 6.

2. The suffix ה of the sec. pers. masc. sing. sometimes appears with ה final (see § 223), e. g. בָּאָהּ Gen. 10 : 19, 31. The fem. suffix ה of the same person occasionally receives the characteristic vowel (ִ) of the feminine (§§ 127, 224), e. g. הִמְעִטְרִי Ps. 103 : 4. These forms appear in like manner with the future (see Jer. 7 : 27. Ps. 137 : 6. 145 : 10.). In a few instances ה is preceded by (ֶ) instead of (ִ), e. g. קָרָאָהּ Is. 54 : 6.; which frequently occurs when in pause, e. g. פָּאָרָהּ Is. 60 : 9.

3. Once the vowel (ֶ) is used instead of (ִ) for connecting the pronominal ך of the third pers. m. pl. with the verb, viz. רָבַצְתֶּם Amos 9 : 1.

§ 481. The sec. pers. fem. sing. of the verb in a few instances takes (ֶ) for the vowel of union instead of (ִ), which causes it to resemble the masculine, e. g. יִלְדְּתֶנִּי Jer. 2 : 27. for יִלְדְּתִינִי = יִלְדְּתִינִי השִׁבְעָתֶנִּי Josh. 2 : 17, 20. for יִלְדְּתִינִי; and occasionally (ֶ), e. g. הוֹרְדְּתֶנִּי 2 : 18.

§ 482. In the affirmative ה (= ה) of the third pers. fem. sing. a Daghesth is inserted, on the rejection of the ה of the affixed pronoun הָ (§ 77. 3.), in order to complete the mixed syllable, and thereby retain the preceding short vowel (ֶ) (§ 34. a. note), thus קָטַלְתָּהּ *she killed him* for קָטַלְתָּהּ; the same effect is produced by the shifting back of the vowel of the fem. suffix הָ, thus קָטַלְתָּהּ *she killed her* for קָטַלְתָּהּ.

§ 483. Verbs whose second radical has *e* in the preterite (§ 133) generally retain it on receiving a pronominal suffix, and reject the first vowel (477. 1. a.), e. g. אָהַבְתִּי 2 Sam. 12 : 24. Is. 48 : 14., אָהַבְתָּהּ Cant. 1 : 3., יִרְאֶתְךָ Job 37 : 24., שָׁנְאָהּ Deut. 24 : 3., שָׁנְאָהּ Gen. 32 : 18., שָׁכַחְתִּי Is. 49 : 14. Jer. 2 : 32. Those with *o* when thus making a mixed syllable in the middle of a word, change it into *o* (§ 477. 1. b.), e. g. יִכְלֶתְךָ Ps. 13 : 5. for יִכְלֶתְךָ.

* Gesenius, without sufficient reason, supposes this ה to be paragogic, with the accusative omitted. See his *Lexicon Manuale*, p. 1023.

Future.

§ 484. 1. In the future singular, before the suffixes masc. הוּ and fem. הָ of the third person, a נ termed Nun epenthetic (§ 81. 2.) is sometimes inserted, in order to avoid the hiatus caused by the weakness of ה, thus יִקְטֹלְנָהּ for יִקְטֹלְהָ, יִקְטֹלְנָהּ for יִקְטֹלְהָ; ה is then frequently rejected by § 77 : 3., and נ receives Dagghesh, in order that the preceding (.) may still form a mixed syllable, and thus remain unchanged (§ 34. a.), e. g. יִקְטֹלְנָהּ, יִקְטֹלְנָהּ.

2. In like manner has arisen the Dagghesh following the short vowel (.), in the suffix ה of the sec. pers. masc. sing., e. g. אֶרְאֶה Gen. 12 : 1., אֶקְבֹּץ Is. 43 : 5.; in כָּה of the same person (see § 480. 2.), e. g. תִּתְּנֶנִּי Prov. 2 : 11.; and in נִי of the first pers. sing., e. g. יִעֲרֶנִּי Jer. 49 : 19.

§ 485. On receiving either of the pronominal suffixes הוּ or הָ, the final ך of the third pers. plur. (§ 162) is often retained, e. g. יִמְצְאוּנָהּ Jer. 2 : 24.; in such cases (.) is frequently written for (ה) (§ 100. 1. note), e. g. יִעֲבְדֻנָּהּ 5 : 22. Sometimes ך is retained before the suffixes of the sec. pers. sing., e. g. יִשְׁאֲלֶנָּה Ps. 91 : 12., יִשְׁתַּחֲוֶנָּה Is. 60 : 7.; and occasionally before that of the first, e. g. יִקְרָאֲנִי Prov. 1 : 28., where it once takes (.), viz. תִּדְבָּרְאִינִי Job 19 : 2.

§ 486. Sometimes the preterite vowel of union *a* is employed instead of the future *e*, e. g. יִאֲהַבֵּנִי Gen. 29 : 32., תִּדְבַּקֵּנִי 19 : 19., יִבְהִילֵנִי Is. 56 : 3., יִשְׁפִּיעֵנִי Job 9 : 18., יִיֻשְׁרֵבֵנִי 1 Kings 2 : 24., יִתְרַאֲנִי Num. 22 : 33., יִרְאֵנִי Ex. 33 : 20., יִתְבַּעֲרֵנִי Job 9 : 34.; יִלְבָּשֵׁם Ex. 29 : 30., יִשְׁימֵם Deut. 7 : 15., יִשְׁעֵן Ex. 2 : 17.

§ 487. The suffix ם of the third pers. plur., although generally changed into its cognate ך in the feminine (§ 123, p. 89), is occasionally retained in that gender also, probably to distinguish the suffix from the plur. term. ך, e. g. יִיגְרָשׁוּם Ex. 2 : 17. for יִיגְרָשׁוּן, יִיֻאֲסְרוּם 1 Sam. 6 : 10. for יִיֻאֲסְרוּן. See also Gen. 26 : 15, 18. Num. 17 : 3, 4. In poetry this suffix occasionally assumes the form מִה instead of מִי (see p. 89), e. g. יִכְסִימִה Ex. 15 : 5.

Infinitive and Imperative.

§ 488. The suffixes are added to the infinitive and also to the imperative with the vowel of union (.). The former of these modes, when taking the suffixes of the second person, occasionally retains its *o* under the second radical, e. g. אֶכְלֶה Gen. 2 : 17., אֶכְלֹכֶם 3 : 5.; and some-

times, though rarely, this vowel when shifted to the first (see § 477. 1. b.) is further shortened into (), e. g. קָצַרְכֶם Lev. 19 : 9. 23 : 22. The latter mode, being formed from the future, takes in like manner Nun epenthetic, e. g. קָחַנָה Jer. 36 : 14. = קָחָה for קָחָה; so יִקְרְאֶנָּה v. 15., שְׁמִיעֶנָּה Job 5 : 27.

§ 489. As was before stated (§ 478), the suffixes are added to the remaining species in the same manner as to the Kal form; the changes in the vowels to which they occasionally give rise, are all to be explained by means of the general principles already laid down. These observations apply to all verbs whether perfect or imperfect. It may, however, be proper to add, that in verbs לָה, the final ה, which the addition of a pronominal suffix brings into the middle of the word, is rejected in the preterite, and the vowel of the second radical is given to the first, thus גָּלָה for גָּלְהָה, גָּלַגְר for גָּלְהָגֵר; so likewise in the third pers. fem. sing., where ה radical is regularly hardened into ח (§ 439. 2.), and on the reception of a suffix is rejected, thus גָּלְחָתָהּ for גָּלְחָהּ. In the future of these verbs, ה is in like manner rejected.

CHAPTER VIII.

THE NOUNS.

§ 490. THE words in Hebrew included in the general term *Noun* (Heb. שֵׁם) correspond to those of the same class in other languages, and like them may be divided into,

I. **CONCRETE Nouns** (שֵׁם עֵצִים), i. e. names of existences which are subjected to the observation of the senses; these names are each derived from some prominent attribute allowed by common consent to stand for all those of the object to which it belongs. They may be subdivided as follows:

1. *Proper nouns*, or names appropriated to individual existences, as אַבְרָהָם *Abraham*, יַרְדֵּן *Jordan*, כְּנָעַן *Canaan*.

2. *Appellative nouns*, or names of whole species of individual existences, whether found in nature, as אָדָם *man*, הָר *mountain*, עֵץ *tree*; or the work of art, as בַּיִת *house*, גַּן *garden*, שִׁמְלָה *garment*.

3. *Material nouns*, or names of existences taken in their most extended sense, without respect to the form or organization which confers individuality, as *קֹרֶן* *corn*, *זָהָב* *gold*, *מַיִם* *water*.

II. *ABSTRACT Nouns* (*שֵׁם מְקַרֵּה*), i. e. names of qualities or modes of existence, *abstracted* or taken from the objects with which they are found in combination, and consequently as such perceptible to the mind alone, as *אַהֲבָה* *love*, *גְּבוּרָה* *strength*, *חָכְמָה* *wisdom*.

§ 491. With regard to *sex*, Hebrew nouns are divided, according to the form under which the objects they represent are found existing in animated nature, or to the aspect under which they present themselves to the mind, into two genders, *masculine* and *feminine*. They are likewise divided as to *number*, whether consisting of one or more, into *singular* and *plural*. Lastly, the relations nouns bear to each other are pointed out by certain inflections, which may be termed *cases*. Of all these we shall treat separately in their proper order.

§ 492. The formation of Hebrew nouns gives rise to another division, into *primitive* and *derivative*.

I. *PRIMITIVE Nouns* are in a manner self-existent, not deriving their origin from any other word, whether noun or other part of speech; they comprise most material-nouns, as well as the names of many animals and plants, and of the double members of the human body, e. g. *בָּשָׂר* *flesh*, *כֶּסֶף* *silver*; *סוּס* *horse*, *עֵץ* *tree*; *אָזֶן* *ear*, *יָד* *hand*.

II. *DERIVATIVE Nouns*. Under this head are comprehended all nouns derived either from *verbs* or from other *nouns*, by means of a change in the vowels, or by the addition of certain letters to the beginning or end. The following examples may suffice:

1. *Verbal Derivatives*, e. g. from *כָּתַב* *to write* are formed the noun of action *כְּתוּב* *writing*, the noun of agency *כֹּתֵב* *writer*, and a noun denoting the product of the action, as *מִכְתָּב* *a writing*, that which is written; from *פָּתַח* *to open* are formed *פֶּתַח* *door*, that which opens, *מַפְתֵּחַ* *key*, that which causes to open.

2. *Nominal Derivatives*, e. g. from *עֵבֶר* *Heber* is formed *עִבְרִי* *a Hebrew*, a descendant of Heber; from *רֹאשׁ* *head*, *רֵאשִׁית* *a beginning*.

G E N D E R S .

§ 493. The nouns as well as the verbs of the Hebrew language have but two genders, *masculine* (*זָכָר*) and *feminine* (*קְבוּלָה*); to one or the other of which every object, whether animate or inanimate, is conceived

to belong. The neuter gender of many Indo-European languages, i. e. a separate class containing those nouns which it is considered cannot with propriety be included in either of the above, is entirely unknown, not only to the Hebrew, but also to the whole family of tongues of which it forms a member. Some names of things which are neither masculine nor feminine by nature are used alternately in both genders, and thence receive the appellation of *common* (משׁתָּה).

§ 494. The two genders masculine and feminine are in general to be distinguished either by the *termination* or by the *signification*.

I. *By the Termination.* 1. In the Hebrew language, nouns which belong to the masculine gender are of the simplest form, ending for the most part in a strong consonant; from these the corresponding feminine nouns are derived by softening the termination through the addition of the weak letter ה resting in the long open vowel (ִ), e. g. אִישׁ *man*, אִשָּׁה *woman*; בֶּנֶר *boy*, בְּנֵיָה *girl*; מֶלֶךְ *king*, מַלְכָּה *queen*. This mode of formation is admirably adapted to the expression of the opposite qualities of force and delicacy which characterize the two sexes, and at the same time would seem to intimate the fact of the priority of man's creation.

2. As almost all words ending in הִ are of the feminine gender, and as many masculine nouns may be converted into feminines by affixing this termination, it has been appropriately named the *feminine characteristic* (§ 160). We find, moreover, that ה is very frequently hardened into its cognate ח (§ 73. 2. d.), and hence this latter consonant is sometimes employed for the same purpose, e. g. זִמְרָה *song*, Ex. 15: 2. Is. 12: 2., נְחֻלָּה *possession*, Ps. 16: 6., עֲזָרָה *help*, 60: 13. 108: 13., שְׁנֵי *sleep*, 132: 4., פֶּרֶת *fruit-tree*, Gen. 49: 22. These at first were mere alternate forms with the preceding, as all the nouns which take הִ usually terminate in חִ: but in process of time the hardened form of the feminine characteristic acquired a permanent place in certain nouns, preceded by (ִ), e. g. גִּבּוֹרָה *lady*, תְּפִלָּאָה *glory** (especially in feminine participial nouns, thus קְטִילָה); by (וִ), e. g. יְלָדוּת *youth*, מַלְכוּת *kingdom*; or by (יִ), e. g. רֵאשִׁית *beginning*, שְׁאֵרִית *remainder*. Hence arises the rule, that feminine are to be distinguished from

* When the last radical is a guttural, the term. חִ is changed into חָ. A few have a feminine ending which are masculine by their signification, e. g. מְלָךְ *governor*, קוֹהֵל *preacher*. The ח of the latter is supposed by some to be added to form a *nomen muneris*, as מְבָרַח Ezra 2: 57., and by others to correspond to the *ē excellentia* in Arabic.

masculine nouns by the termination הָ, or תָ preceded by one of the vowels above enumerated.*

II. *By the Signification.* 1. The gender of nouns is frequently to be determined by their meaning; thus the following are *feminine*: *a.* All names of females, whether belonging to the human race or to the brute creation, e. g. אִם *mother*, פִּילְגֶשֶׁת *concubine*; רֶחֶל *ewe*, אֶחָז *she-ass*. *b.* Names of countries and cities, e. g. אֶרֶץ *land*, אֶדוֹם *Edom*, כְּנָעַן *Canaan*, מִצְרַיִם *Egypt*, מוֹאָב *Moab*; עִיר *city*, יְרוּשָׁלַיִם *Jerusalem*, צִיּוֹן *Zion*; these by the poetical writers are frequently personified in the feminine with the epithet בַּת *daughter* prefixed, thus מִצְרַיִם בַּת *Daughter of Egypt*, צִיּוֹן בַּת *Daughter of Zion*. *c.* Those members of the bodies both of men and animals which are double, e. g. זְרוֹעַ *arm*, יָד *hand*, עֵינַי *eye*, רֶגֶל *foot*, אָזְן *ear*.†

2. All nouns are *masculine* by termination which do not end in הָ, with the exception of those mentioned in the preceding paragraph. As to their *signification*, masculine nouns comprise, *a.* All names of males, whether men or brutes, e. g. אָב *father*, בֶּן *son*, אֲדוֹן *lord*, מֶלֶךְ *king*; אֶרֶי *lion*, חֲמוֹר *he-ass*. *b.* Names of nations, e. g. אֶדוֹם *Edom*, מוֹאָב *Moab*, יִשְׂרָאֵל *Israel*, אֶפְרַיִם *Ephraim*. *c.* Names of rivers and mountains, e. g. יַרְדֵּן *Jordan*, פִּישׁוֹן *Pishon*, יַבְבֹּק *Jabbok*, חוֹרֵב *Horeb*, סִינַי *Sinai*, לְבָנוֹן *Lebanon*. *d.* Names of months, e. g. אָבִיב *Abib*, זִיף *Zif*, אֶתָּן *Ethan*, בּוּל *Bul*. *e.* Material-nouns, e. g. זָהָב *gold*, כֶּסֶף *silver*, דָּם *blood*, מַיִם *water*.

§ 495. The above general rules will be found to hold almost throughout; but, as inanimate objects have no gender except the ideal one attributed to them according to the light in which they happen to be regarded, it is by no means to be wondered at if any arbitrary classification made with a view to this particular should prove to be defective.

* A few nouns sometimes take the termination נָ for הָ; they are as follows: דָּשָׁא Jer. 50:11., זָרָא Num. 11:20., חָזָא Is. 19:17., חָמָא Dan. 11:44., לְבִיָּא Ezek. 19:2., מָרָא Ruth 1:20., מִשְׁרָא Lam. 3:12., קָרְחָא Ezek. 27:31., שִׁנָּא Ps. 127:2., which may be considered as Aramaisms.

† The words זְרוֹעַ Is. 17:5. and רֶגֶל Ps. 73:2., appear at first sight to be construed in the masculine. The difficulty, however, may be easily cleared up by prefixing to each of these words the preposition בְּ, whose omission is of such frequent occurrence. The first of the two passages would then read, "They are like one who gathers standing corn, and cuts it *with* his arm" (i. e. inclosing it in his arm); the second, according to the K'thibh, "I should soon have fallen *with* my feet." There are a few instances, notwithstanding, in which these words are undoubtedly masculine, e. g. זְרוֹעַ Is. 51:5., רֶגֶל Prov. 1:16. 7:11. Jer. 13:16.

1. Accordingly we find some nouns which are feminine, although destitute of the characteristic termination of that gender, and not included among those which are feminine by signification, e. g. *אָנן* bowl, *אָח* brasier, *אָצבע* finger, *אָשור* step, *בְּאָר* well, *בֶּטֶן* belly, *חֶרֶב* sword, *יָתֵד* peg, *כּוֹס* cup, *תַּלֵּנְט* talent, *נֶעַל* shoe, *עֵרֶשׂ* Great Bear, *עֶרֶשׂ* couch, *פֶּת* morsel, *צִלַּע* rib, *צָפוֹן* north, *רְבִיבָא* myriad, *תֵּיבֵל* world, *תַּיִמָן* south.*

2. Other nouns of this sort are construed in both genders alternately, although in some of them the masculine prevails, and in others the feminine, e. g. *אָבֶן* stone, *אוֹר* sign, *אֶנִּי* ship, *אֲרוֹן* ark, *אֶרֶץ* road, *אֵשׁ* fire, *גֶּדֶר* wall, *גַּן* garden, *גֶּפֶן* vine, *הָלָה* gale, *הָרֶדֶךְ* way, *הַמֶּון* multitude, *זָקֵן* beard, *חֹלּוֹן* window, *חֲצִיר* court, *יְמִין* right hand, *לֶחֶם* bread, *לְשׁוֹן* tongue, *מַטֵּה* staff, *נֶפֶשׁ* soul, *סִיר* pot, *עָב* cloud, *עָרֶב* evening, *עֵת* time, *צֹאן* sheep, *צָבָא* host, *צָפּוֹר* sparrow, *קִיר* wall, *קֶשֶׁת* bow, *רוּחַ* wind, *רֹחַב* street, *שְׂאוֹל* hell, *שֶׁבֶט* rod, *שַׁבָּת* sabbath, *שֶׁמֶשׁ* sun, *שֵׁן* tooth, *תַּהוֹם* abyss, *תַּעֲר* razor.†

* The fem. nouns *נֶחַם* wine-press, *דֵּחַ* decree, should be classed with those ending in the hardened form of the fem. char. (§ 494. 2.), the former being a contraction for *נֶחֱמָה* from *נָחַם* to press, and the latter for *דֵּחָה* from *דָּחַן* to judge.

† Prof. Ewald has endeavoured, by the application of certain general principles, to include every noun which without the feminine termination is either feminine or common, in the category of those which are feminine by their signification. His arrangement of feminine nouns without the characteristic termination is as follows:

I. Names of persons and animals which belong to the female sex in a *physical* point of view, e. g. *אִם* mother, *חֲמֵה* ewe.

II. Names of objects to which the feminine gender is attributed in an *ideal* manner, viz. 1. Names of objects to which is attached the idea of maternal care and support, e. g. *אֶרֶץ* earth, *עִיר* city, *שֶׁמֶשׁ* sun, &c. 2. Names of invisible agents, e. g. *נֶפֶשׁ* soul, *רוּחַ* breath, *אֵשׁ* fire, &c. 3. From the idea of dependence and subserviency attached to the weaker sex, especially in the East, the feminine gender is conferred upon, a. many names of limbs of men and animals, e. g. *יָד* hand, *רֶגֶל* foot, *עֵינַי* eye, &c.; b. names of articles of clothing, e. g. *נֶעַל* shoe; c. names of implements, e. g. *חֶרֶב* sword, *תַּעֲר* razor, *כּוֹס* cup, &c.; d. names of plants and minerals made use of by man, e. g. *אָבֶן* stone, *בְּאָר* well. (See Krit. Gram. d. Hebr. Sprache, §§ 166, 167).

Ingenious as his theory certainly is, and plausible as it may appear, still a slight examination of the foundations on which it rests, will suffice to prove it a theory and nothing more: for the majority of the nouns he has adduced as examples, of which we have given only a part, are common, and some of them more frequently masculine than feminine; while by far the greater part of the remaining nouns embraced by his statements, are employed in the masculine exclusively.

§ 496. This use of nouns as common, or of either gender, is not confined to the names of inanimate objects, but extends likewise to some names of animals: these latter consist of, 1. Nouns which constantly preserve the masculine form, the animals they denote being regarded as strong and bold; their gender is left to be determined by the adjective or verb with which they are construed, e. g. גָּמֶל *camel*, דָּב *bear*, זָאֵב *wolf*, חֲזִיר *swine*, כָּלֵב *dog*, תּוֹר *turtle-dove*: these are employed in each gender alternately, e. g. masc. גְּמָלִים בָּאִים Gen. 24:63., fem. גְּמָלִים מִיְּנִיקוֹת Gen. 32:16.; masc. דָּב שָׁכַל Hos. 13:8., fem. וְהִצֵּאתָהּ שָׁמָיִם דְּבִים 2 Kings 2:24., &c. 2. Names of animals, &c. which have the feminine termination, because considered weak and timid, and are still sometimes construed in the masculine, e. g. אֲרֵנְבָה *hare*, דְּבוּרָה *bee*, חֲסִידָה *ostrich*, חֲסִידָה *stork*, יוֹנָה *dove*.

§ 497. In Hebrew as in English, the names of many female animals, whether with or without the characteristic termination, differ totally from those of their males, e. g. חֲמוֹר *he-ass*, אֲתוֹן *she-ass* (not חֲמוֹרָה); שׁוֹר *ox*, פָּרָה *cow* from פָּר (not שׁוֹרָה); אַרִי *lion*, לִבְיָא *lioness* from לִבְיָא (not אַרִיָּה). The same is the case with some nouns denoting the titles and offices of human beings, e. g. אֲדוֹן *lord*, גְּבִירָה *lady* (from גְּבִיר); עֶבֶד *man-servant*, שֶׁפָּחָה or אֲמָה *maid-servant*.

FORMATION OF NOUNS.

§ 498. As has been already stated, nouns may be divided, as regards their formation, into two classes, *primitive* and *derivative*. Of the latter by far the greater number derive their origin from verbs: thus we find nouns formed after the preterite, infinitive, and participles of Kal as well as of the other species. These are taken either from active-transitive verbs, denoting, 1st, the action of the verb, as קָטַל *kill*; 2d, the person acting, or agent, as קָטֵל *killer*, one killing; 3d, the instrument of action, as מַפְתָּח *key* (lit. *opener*); 4th, the place of action, as מִזְבֵּחַ *altar* (from זָבַח *to sacrifice*); 5th, the product of the action, as כָּתַב or מִכְתָּב *a writing*, something written (from כָּתַב *to write*): or from intransitive or neuter verbs signifying a state of being, to which the force of such derivatives corresponds, e. g. from יָשַׁב *to sit*, יֵשֵׁב *session*, יוֹשֵׁב *sitter*, מִיֵּשֵׁב *seat*; from חָכַם *to be wise*, חָכָם *wise man*, חֲכָמָה *wisdom*.

§ 499. These derivative nouns are all formed from or in imitation of different parts of the verb, by changing the vowels, or by prefixing or affixing one or more of the letters א, ה, ו, י, מ, נ, ט, which to aid

recollection have been composed into the technical word **הַאֲמִתִּיּוֹת** (see § 8. note). Of these **א** is always prefixed, and **ה** generally affixed; the rest are added either at the beginning or end.

§ 500. We will now enter upon the classification of verbal nouns, arranging them with regard to their forms, in the order of the different modes, tenses, &c. from which they are derived. And as all the primitive nouns likewise present one or other of these forms, we shall include them under the same general heads, leaving the lexicographer, within whose province it falls, to make the requisite distinction between these two classes of nouns, and exhibit their fundamental meanings. All nouns, whether primitive or derivative, have the appearance of being constructed, like the verbs, from roots of three letters each, either consisting entirely of perfect consonants, or containing one or two imperfect ones; accordingly we shall employ in representing their forms the corresponding parts of the several paradigms of verbs.

NOUNS FROM PERFECT VERBS.

KAL.

Preterite.

§ 501. 1. *a.* **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֵלָה**. Formed after the preterite of verbs whose second radical has (_), which in the nouns is changed for the sake of contradistinction into (_), e. g. *Masc.* **בָּשָׂר** *flesh*, **גָּמֶל** *camel*, **דָּבָר** *word*, **זָהָב** *gold*, **חֲדָשׁ** *new*, **חָכָם** *wise*, **יָשָׁר** *straight*, **עָמַל** *work*. *Fem.* **בְּרָכָה** *blessing*, **חֲדָשָׁה** *new*, **חָכְמָה** *wise*, **צְדִיקָה** *righteousness*. Some are formed by rejecting the first vowel, and lengthening the second, e. g. **זָמַן** *time*, **יָקָר** *dignity*, **כָּתַב** *writing*, **שָׁאָר** *remainder*; in a few instances the second vowel is not lengthened, e. g. **אָדָם** *man*, **דְּבַשׁ** *honey*, **פָּחַד** *fear*.

b. **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֵלָה**, **קָטֵלָה** (**קָטֵלָה**), **קָטֵלִיָּה**. Formed after intransitive verbs whose second radical has (_), e. g. *Masc.* **גָּדַר** *wall*, **גָּזַל** *spoil*, **זָקֵן** *old man*, **חָמַץ** *leavened*. *Fem.* **אֲבֵדָה** *lost*, **בְּהֵמָה** *beast*, **גָּזֵלָה** *spoil*; **שְׁחֵלָה** *ointment*, **תְּכֵלֶת** *purple*; **גְּבִירָה** *lady*; **שְׂאֵרִית** *remainder*. Some reject the first vowel in the masculine, e. g. **בָּאָר** *well*, **אָבָא** *wolf*, **פָּאַב** *pain*. Others take (_) for the first vowel, and (_) for the second, e. g. **נִכְרָה** *strangeness*, **שְׂעָר** *hair*, **שִׁכְרָה** *intoxicating drink*. As the preterite and participle of intransitive verbs are so nearly allied in signification (see § 233), these nouns may likewise be regarded as participials.

2. *a*. קָטַל; f. קָטְלָה (קָטְלָה, קָטְלָה). In forming some nouns, both vowels of the preterite are changed into *e* (ֵ), the first modification of *a*, whence they have received the name of *Cegholates*, the distinguishing characteristic of which is that by § 56. 2. they all have the accent on the penult, e. g. *Masc.* וַיָּדָה way, מֶלֶךְ king, עֶבֶד servant. When the third radical is a guttural, either the second takes (ֵ), e. g. זָבַח sacrifice, זֶרַע seed; or the first takes (ֵ), e. g. נָזַר diadem, נֶצֶר branch, סָפַר book; or the first takes (ֵ) and the second (ֵ), e. g. נִצָּח splendour, שִׁמֵּעַ report. When the second and third radicals are gutturals, both the first and second take (ֵ), e. g. נָעַר boy, שַׁעַר gate, הָצִיר razor; and also when the second alone is a guttural, e. g. שָׁעַל shoe, פָּעַם step. *Fem.* זָמְרָה song, שִׁפְחָה maid-servant; חָרְפָה shame; מַלְכָּה queen; נַעֲרָה girl, יָלְדוּת youth, מַלְכוּת kingdom.

b. קָטַל; f. קָטְלָה, קָטְלָה. Sometimes the first radical of a Cegholate takes *o*, e. g. *Masc.* אָכַל food, אָמַר speech, חֹזֶק strength, עֲמֵק depth, שְׁלֵמָה holiness. When the second or third radical is a guttural, (ֵ) is exchanged for (ֹ), e. g. שָׁחַד gift, גִּבְהַ height. *Fem.* אָכְלָה food, חִכְמָה wisdom, חֲרָבָה desolation, עֲצָמָה strength; חֲתָמָה seal, פְּתָרָה capital of a pillar, לִפְתָּה lead, תוֹלַעַת worm.

Infinitive.

§ 502. קָטַל, קָטַל; f. קָטְלָה (קָטְלָה). These comprise the nouns of action, or infinitives, formed from transitive verbs; and also nouns of existence, or attributives, from intransitive and neuter verbs, e. g. *Masc.* גָּדוֹל great, קָטוֹן small, קָרִיב near, רָחוֹק remote, קָדוֹשׁ holy, שָׁלוֹם peace, כְּבוֹד glory, אָדוּם red, שָׁחֹר black, אֵיִם dreadful. Some nouns take the form of the construct, e. g. סְגוּר inclosure, כָּפוֹר cup, יָקוֹד burning; when the first radical is a guttural, it takes (ֵ), e. g. חֶלֶם dream; except אֵ, which has (ֹ) instead (§ 88. 2.), e. g. אֶזוֹב hyssop, אֶפֶד ephod. *Fem.* בְּכוֹרָה first-born, עֲבָדָה service; יְבֵשֶׁת dry, יָכָלָה ability, כְּתָנִית tunic, נְחֹשֶׁת copper.

Participles.

§ 503. *Active*. 1. קָטַל; f. קָטְלָה. The regular form of the *nomen agentis*, e. g. *Masc.* חָבֵל sailor, יוֹנֵק suckling, עוֹלֵל child, רֹגֵל fuller. *Fem.* סֹחֶרֶת shield, שׁוּמְמָה desert, תוֹעֵבָה abomination.

2. קָטַל. Here the second radical takes *a* instead of *e*, e. g. אוֹצֵר treasure, לוֹט lot, חוֹתֵם seal, עוֹלָם eternity.

§ 504. *Passive*. 1. קטיל, קטול; f. קטילה, קטילה. Regular form of the *nomen patientis*, e. g. *Masc.* בָּחוּר *chosen*, זָכוּר *male*, עֶצוּם *mighty*, עָרוֹם *naked*. Some reject the first vowel, e. g. דָּעוּל *deed*, דְּבֹל *dwelling*, פְּרוּל *produce*, כְּרוּב *cherub*. When the first radical is א, it takes (־) (§ 88. 2.), e. g. אָבוּס *crib*, אָטוּן *yarn*. *Fem.* אֲרוּכָה *bandage*, גְּבוּרָה *strength*, יִשְׁעָה *help*, מְלוּכָה *kingdom*, שְׁמוּעָה *report*; אֲדָמָה *redness*, אֶלְמָה *sheaf*, חֲתָלָה *swathe*, סִגְלָה *possession*.

2. קטיל, קטיל; f. קטילה, קטילה. Some, like the passive participle in Chaldee and Syriac, have (־) for the second vowel instead of (י), e. g. *Masc.* אָסִיר *harvest*, אָסִיר *prisoner*, אֲצִיל *joint*, בָּחוּר *chosen*, בָּצִיר *vintage*, גְּדִישׁ *stack of corn*, מְשִׁיחַ *anointed*, קִזִּיר *consecrated*. Some reject the first vowel, e. g. בָּרִיחַ *bar*, אֲדִיטוּם *adytum templi*, כָּסִיל *fool*, מְחִיר *price*. *Fem.* אֲכִילָה *food*, נְגִינָה *lyric*; יְדִידוּת *delight*, כְּסִילוּת *folly*.

Dagheshed Nouns.

§ 505. Some nouns have (־) or (ֿ) under the first radical, and consequently Daghesh in the second. These may be regarded as formed from or after the intensive species.

PI'HEL.

Preterite.

§ 506. קטל, קטל, קטול, קטול; f. קטלה, קטלה. Examples: אֵלֶם *dumb*, חָבֵל *mast*, כִּסֵּא *throne*, עֵינִי *blind*, פֶּקַח *seeing*, חֵרֵשׁ *deaf* (ע for י by § 102. 1. c.), אֲנִלָּה *foolishness*, עִוְרָה *blindness*. Some have (ֿ) instead of (־), e. g. אֲכָר *husbandman*, אֲסָר *vow*, כֶּכֶר *talent*; others (י), e. g. גְּבוּר *strong*, צִפּוּר *sparrow*, שִׁכּוּר *intoxicated*; שְׁבִלָּה *ear of corn*: and others (י), e. g. בְּכוֹר *first fruits*, לְמוּד *skilful*.

Infinitive.

§ 507. קטל, קטל, קטיל, קטיל; f. קטלה, קטלה. Examples: מַקֵּל *staff*; מְגִלָּה *magnificence*, מְכִיכָה *cover* of the ark. Some nouns of this class take (ֿ) for the second vowel, e. g. גֶּנֶב *thief*, סִבֵּל *burden*, שַׁבָּת *sabbath*; בִּקְשָׁה *request*, חַטָּאָה *sin*. Others have (־), e. g. אֲדִיר *great*, אֲמִיר *strong*, מַטִּישׁ *hammer*, צְדִיק *righteous*, שֹׁלֵט *ruler*. And a few have (י), e. g. עֲמוּד *pillar*, שְׁכִיל *childless*, בָּחוּר *youth*.

PU'HAL.

§ 508. קטל; f. קטלה. A few are formed after the infinitive of this species, e. g. סבך *thicket*, סבל *burden*; תונה *tunic*.

Nouns formed by the Addition of a Servile Letter.

מ prefixed.

§ 509. The letter מ prefixed to verbal roots to denote the place or instrument of action is considered, and properly so, to be a fragment of one or other of the interrogative pronouns מה *what?* מי *who?* In addition to the participial nouns of the Pi'el, Pu'hal, Hiph'hil, and Hoph'hal species, e. g. מבשל *kitchen*, מקצוע *corner*, משכיל *didactic poem*, משחית *corruption*, there are other nouns formed by prefixing מ, which denote either the instrument, place, or product of the action, or the action itself considered abstractedly.

1. *Instrument.* מקטל (מקטול); f. מקטלה (מקטלה). Examples: Masc. מזלג *flesh-hook*, מכתש *mortar*, מפתח *key*; מלבוש *clothes*, מנעול *bolt*. Fem. מחרשה *plough*, מכשלה *stumbling-block*, משענה *stay*; מאכלה *knife*, מחמצה *leaven*; מכמרה *fishing-net*.

2. *Place.* מקטל (מקטל), מקטל. Examples: מזרח *sunrise*, משכן *dwelling-place*, משפט *place of judgment*; מזבח *altar*; מרבץ *stall*.

3. *Product.* מקטל, מקטל. Examples: מכתב *writing*, מרחק *distance*, מזמור *song*.

4. *Abstract Nouns.* מקטל, מקטל; f. מקטלה (מקטלה). Examples: ממכר *sale*, ממשל *dominion*; מלחמה *war*, ממשלה *dominion*, משמעה *audience*; מעשר *tithe*, מקהל *assembly*; ממלכה *sovereignty*, ממלכה *id.*

ת prefixed.

§ 510. 1. The letter ת is prefixed to the root in forming a large number of nouns. This affirmative, for whose explanation grammarians, after exhausting their ingenuity on the subject, have left little else than fanciful conjectures, may be assumed to be the principal letter of the particle את = יי (see chapter on the Particles); which, being closely connected with the verbal root, points it out as denoting

either a concrete existence to which is attached the attribute contained in the root, or as the attribute itself taken abstractedly, e. g. **פָּאָר** *to glitter*, **תְּפֹאֶרֶת** *glory* (that which glitters); **מָרַר** *to be bitter*, **תְּמָרִיר** *bitterness* (the quality of being bitter).

2. **תִּקְטִיל**, **תִּקְטִילָה**, **תִּקְטִילִית**; f. **תִּקְטִילָה** (תִּקְטִילָת), **תִּקְטִילָה**, **תִּקְטִילָה**. These comprise both abstract and concrete nouns, e. g. **תִּדְהָר** *elm*, **תִּדְרָעַל** *fear*; **תִּפְאָרֶת** or **תִּפְאָרֶת** *glory*, **תִּפְלָצָה** *dread*; **תִּשְׁבִּיץ** *checkered cloth*; **תִּבְעָרָה** *Tabera*, **תִּרְדָּמָה** *deep sleep*; **תִּכְרִיף** *cloak*, **תִּלְמִיד** *disciple*; **תִּאֲנִיָּה** *complaint* for **תִּאֲנִיָּה** *cleansing*, **תִּנְחֻמָּה** *consolation*; **תִּנְחֻמָּה** *id.*, **תִּהְלִיכָה** *procession*, **תִּהְפֹּכָה** *folly*.

א prefixed.

§ 511. **אֶקְטִיל**, **אֶקְטִילָה**, **אֶקְטִילִית**; f. **אֶקְטִילָה**. Examples: **אֶצְבַּע** *finger*, **אֶשְׁנֵב** *lattice*, **אֶשְׁבֵּר** *gift* (a few have () under the first letter, as **אֶכְזָב** *false*, **אֶכְזָר** *hard*); **אֶצְעָדָה** *armlet*, **אֶזְכָּרָה** *memorial*, **אֶמְקַחָה** *sack*; **אֶפְרִיחַ** *pullet*, **אֶשְׁכּוּל** *cluster*; **אֶבְנִית** *girdle*, **אֶכְזִיב** *Achzib*.

י prefixed.

§ 512. **יִקְטִיל**, **יִקְטִילָה**, **יִקְטִילִית**. Examples: **יִצְחָק** *oil*, **יִצְחָק** *Isaac*; **יִעֲקֹב** *Jacob*; **יִלְקוּשׁ** *bag*.

ן, or ין affixed.

§ 513. **קִטְלָן**, **קִטְלִין**, **קִטְלִין**, **קִטְלִין**; **קִטְלָן**, **קִטְלִין**, **קִטְלִין**, **קִטְלִין**. These consist either of abstract nouns or of nouns denoting the subject or object of the verbs from which they are derived, e. g. **קִטְלָן** *destruction*, **קִטְלָן** *widower*, **קִטְלָן** *gift*, **קִטְלָן** *oblation*, **קִטְלָן** *table*; **קִטְלָן** *widow*; **קִטְלָן** *caldron*, **קִטְלָן** *drought*; **קִטְלָן** *want*; **קִטְלָן** *gain*, **קִטְלָן** *powerful*, **קִטְלָן** *interpretation*; **קִטְלָן** *hunger*, **קִטְלָן** *memo-ry*, **קִטְלָן** *deposite*, **קִטְלָן** *breach*, **קִטְלָן** *pledge*; **קִטְלָן** *pinning*, **קִטְלָן** *leader*. Occasionally this termination has a diminutive force, e. g. **קִטְלָן** *mannikin*, the name given in Hebrew to the *pupil* of the eye.

ם, or ום affixed.

§ 514. A few nouns used adverbially are formed from others by affixing this letter, e. g. **יְדִימָם** *daily*, **אֲמָנָם** *truly*, **פְּתָאם** (= פְּתָעָם) *suddenly*.

י־ affixed.

§ 515. These are derived from other nouns by affixing the letter י resting in its homogeneous vowel (.); their forms of course depend upon those of their primitives. They consist of,

1. Patronymic nouns, or ancestral appellations, e. g. גָּדִי *Gadite*, דָּנִי *Danite*, יִשְׂרָאֵלִי *Israelite*, יִשְׁמָעֵאֵלִי *Ishmaelite*.

2. Gentile nouns, or national appellations, e. g. מִצְרַיִם *Egyptian*, עִבְרִי *Hebrew*, פְּלִשְׁתִּי *Philistine*, פְּרִזִּי *Perizzite*. The feminine of these nouns is formed by adding either the char. term. הַ, and inserting Daghesth in the final י of the masculine, in order to retain the preceding short vowel; or by merely affixing its hardened form ת, e. g. מִצְרַיִת *an Egyptian woman*, עִבְרִיָּה or עִבְרִית *a Hebrew woman*.

3. Appellations which have reference neither to descent nor citizenship, but to some other prominent attribute, e. g. אֶדְמוֹמִי *red*, אֶכְזָרִי *cruel*, נְגִידִי *princely*, שֵׁנִי *second*, &c.

§ 516. 1. Feminine nouns ending in הַ, on receiving this termination, change the final ה into ת (see § 73. 2. d.), e. g. עֲזָה *Gaza*, עֲזָתִי *Gazite*, inhabitant of Gaza.

2. When a masculine noun which should receive an affixed י ends in ה, either this latter is rejected, as בְּרִיָּה *Beriah*, בְּרִיעִי *a descendant of Beriah*; or the noun is employed in the signification required without a change of termination, as לִימְנָה מִשְׁפַּחַת הַיִּמְנָה *of Jimna, the family of the Jimnites*, Num. 26 : 44.; or else ה is rejected, and replaced by the syllable נִי, as לְשִׁלָּה מִשְׁפַּחַת הַשְּׁלָנִי *of Shelah, the family of the Shelanites*, Num. 26 : 20.

3. When the primitive ends in י, the affirmative is omitted, e. g. לִישְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי *of Jesui, the family of the Jesuites*, Num. 26 : 44.

NOUNS FROM IMPERFECT VERBS.

From Verbs פָּנ and פָּי.

§ 517. מְנַשֵּׂה; f. מְנַשָּׁה, מְנַשֵּׂה. The only nouns פָּנ are those formed by prefixing מ with a vowel to the root; the initial liquid, as in the verbs, being assimilated to the letter following, which consequently receives Daghesth (§ 314). These comprise abstract and concrete nouns, which in form resemble participles of the Hiph'il species, e. g. Masc. מְנַשֵּׂה *expectation*, מְנַשֵּׂה *plantation*, מְנַשֵּׂה *expiring*, מְנַשֵּׂה *gift*, מְנַשֵּׂה

staff. Fem. מִשְׁרָה custody, מְפִלָה ruins; מַגָּפָה plague, מְפִלָה ruins. A few take o or u for the second vowel, e. g. מִשְׁוֹר saw; מְפִירֵה foundation, מְפִידֵה seduction.

§ 518. 1. מוֹשֵׁב, מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה, מוֹשְׁבָה, מוֹשְׁבָה. Most nouns מִי are formed by prefixing מ, and restoring ו, which rests in o or u. These also resemble the Hiph'il species, e. g. מוֹדָע acquaintance, מוֹשֵׁב seat; מוֹלָדָה Moladah, מוֹרְשָׁה possession, מוֹסְדָה foundation, מוֹלָדָת birth-place: מוֹעֵד appointed time, מוֹיֵת sign, מוֹקֵשׁ snare; מוֹסְרָה bond, מוֹעֲצָה counsel: מוֹסֵד foundation, מוֹסֵר instruction; מוֹסְדָה foundation, מוֹנָחָה asylum. In a few nouns י remains, and rests in (.) or (.), e. g. מִישׁוֹר plain, מִיטָב the best part; מִינְקָה nurse.

2. מִשְׁוֹב, מִשְׁוֹב; f. מִשְׁוֹבָה. Some nouns מִי are formed like those of מִי, e. g. מִדָּע knowledge, מִצָּב station; מִבּוֹל deluge: מִצָּבָה pillar, מִצָּבָה id.

3. מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה. Some nouns are formed from these roots by prefixing מ in the same manner as מ, e. g. מוֹשְׁבָה sojourner, מוֹכָחָה chastisement; מוֹרֵר must, מוֹרֵךְ south.

§ 519. מוֹשְׁבָה. A few feminine nouns are formed by affixing the char. fem. מוֹ, and rejecting the first radical, e. g. מוֹדָע knowledge, מוֹעֲצָה counsel, מוֹנָחָה sleep; and one by repeating the two last radicals, viz. מוֹצָאִים productions from מוֹצָא.

From Verbs מוֹ or מוֹ.

KAL.

§ 520. 1. Preterite. קָם, קָם; f. קָמָה, קָמָה. Some nouns מוֹ are formed precisely like the preterite of verbs of the same species, viz. by rejecting ו together with its vowel, e. g. מוֹר stranger, מוֹב cloud, מוֹב enemy, מוֹב poor; מוֹב rival, מוֹב standing corn: or by rejecting ו, and giving the intransitive vowel (.) of the second radical to the first (§ 384), e. g. מוֹב god, מוֹב stranger, מוֹב upright, מוֹב corpse, מוֹב lamp; מוֹב witness, מוֹב food.

2. קוֹם, קוֹם; f. קוֹמָה, קוֹמָה. Some retain ו, which rests in o or u, e. g. מוֹב light, מוֹב purity, מוֹב day; מוֹב stature, מוֹב tempest, מוֹב shame: מוֹב flame, מוֹב hole, מוֹב horse, מוֹב wind; מוֹב fishing, מוֹב silence, מוֹב form, מוֹב return. These, however, may be considered as formed from or according to the infinitive absolute or construct.

3. קָנָם. In others י is mobile, and takes the vowel (ִ), e. g. אָרָן *vanity*, מָוֶת *death*, עָוֶל *iniquity*, תָּרֶךְ *midst*. Once, where the third radical is א, it has (ִ), viz. שָׁרָא *falsehood*.

§ 521. 1. בִּינָה, בִּינָה; f. בִּינָה. In nouns formed after the preterite of verbs עִי, either י rests in a preceding (ִ), e. g. לִימָה *lime*, נִיב *fruit*, פִּרְיָה *posterity*, עִיר *city*, צִיחָה *flower*, קִיר *wall*, שִׁיר *song*; בִּינָה *understanding*, חִירָה *Hirah*, שִׁירָה *song*, : or it is mobile, and takes (ִ) for its own vowel, e. g. זִיתָה *olive*, חִילָה *strength*, לַיִל *night*, עֵינָה *eye*, שִׁיתָה *thistles*; אֵיבָה *hostility*.

2. בִּינוּן. קָמוֹן. Some are formed by affixing ון to the preterite, e. g. זָרוֹן *pride*, לָצוֹן *scorn*, שִׂשׁוֹן *joy*; חִיצוֹן *outside*, מִדְּיָן *medial*: once זָרוֹן *proud*, as from זָרָה.

§ 522. Infinitive. יָקָם, יָבִין. A few nouns are formed from the infinitive by prefixing י, e. g. יָבִיל *produce*, יָקָם *being*, יָתִיר *investigation*; יָרִיב *adversary*.

מ prefixed.

§ 523. The majority of nouns from this part of verbs עִי are formed by prefixing מ; they generally denote the *place of action*.

§ 524. 1. Absolute. מָקוֹם; f. מְקוֹמָה. Examples: Masc. מְאֹר *a light* (a place whence light issues), מְכוֹן *dwelling-place*, מְלוֹן *lodging-place*, מָקוֹם *place*; very seldom מ takes (ִ), e. g. מְרוֹם *Merom* (high place), מְרוֹץ *face*. Fem. מְכוֹנָה *place*, מְצוֹנָה *net*.

2. Construct. a. מָקוֹם; f. מְקוֹמָה. Masc. מְבִרֶשׁ *pudendum*, מְגִיר *dwelling-place*, מְעִירָה *darkness*, מְרִיד *persecution*. Fem. מְבִרָה *trampling down*, מְבִיקָה *emptiness*, מְלִינָה *shed*, מְנוּחָה *rest*, מְצוּדָה *net*.

§ 525. תָּקוֹם; f. תְּקוֹמָה. A few nouns are formed after the infinitive construct by prefixing ת, e. g. תְּהוֹם *abyss*; תְּבִינָה *understanding*, תְּכִינָה *place*, תְּמוּנָה *image*, תְּקוּמָה *power of resistance*, תְּרִפָּה *medicine*, תְּשׁוּבָה *return*.

HOPH'HAL.

§ 526. Participle. מְדָקָם; f. מְדָקָמָה. The nouns of this form are few in number, e. g. מְדָקָה *darkness*, מְדָקָה *foundling*; מְדָקָה *weighty burden*.

From Verbs ע"ע.

§ 527. *Preterite*. סב, סב; f. סבה, סבה. These biliteral monosyllables take either (_), e. g. גן *garden*, נל *weak*, עז *strong*, קל *light*, חי *alive*; which in some is lengthened into (_), e. g. חם *warm*, תם *perfect*: or (_), e. g. חן *grace*, לב *heart*, עת *time*, קן *nest*, קץ *end*, שן *tooth*. Feminines are formed by adding the term. ה- and inserting Daghesth in the second radical, e. g. חיה *alive*, חמה *warmth*, בלה *bride*, שמה *desolation*; those which have (_) in the masculine changing it into (_) by § 101. 2. b., e. g. בצה *marsh*, גזה *fleece*, זפה *plan*, מלה *word*, נדה *abomination*; unless the second radical is a guttural, when the (_) is retained, e. g. גרה *cud*.

§ 528. *Infinitive*. לב; f. סבה. Examples: חם *warmth*, עז *strength*, על *yoke*, קר *cold*, תם *fulness*, תוף *oppression*. Feminines are formed by adding ה- and changing *ō* on the insertion of Daghesth into *ū*, by § 101. 3. b., e. g. בלה *a spring*, חפה *bridal bed*, חקה *statute*, סבה *booth*, קבה *tent*.

מ prefixed.

§ 529. מִסֵּב, מִסֵּב, מִסֵּב, מִסֵּב, מִסֵּב, מִסֵּב; f. מִסֵּבָה. These consist of nouns formed from ע"ע roots by prefixing מ, e. g. *Masc. Kal pret.* מִסֵּב *covering*, מִסֵּב *shield*; *infin.* מִסֵּב *fortress*: *Hiph. part.* מִסֵּב *divan*, מִסֵּב *strait*; מִסֵּב *tribute*, מִסֵּב *bitterness*; מִסֵּב *running about*: *Hoph. part.* מִסֵּב *covered walk*, מִסֵּב *fear*. *Fem.* מִסֵּבָה *roll*, מִסֵּבָה *thought*, מִסֵּבָה *destruction*, מִסֵּבָה *high road*; when the second radical is a guttural, the first takes (_), e. g. מִסֵּבָה *curse*, מִסֵּבָה *saw*; once with pref. נ, viz. נִסֵּבָה *event*.

ח prefixed.

§ 530. תִּסֵּב; f. תִּסֵּבָה. Examples: *Masc.* תִּסֵּב *defilement*, תִּסֵּב *melting*. *Fem.* תִּסֵּבָה *praise*, תִּסֵּבָה *beginning*, תִּסֵּבָה *mercy*, תִּסֵּבָה *prayer*.

From Verbs ל"ל.

KAL.

§ 531. *Preterite*. גלה, גלה, גלה; f. גלה, גלה. The nouns of this class which end in ה- are masculine; those in ה- are feminine, of which this is the characteristic termination, the radical ה being rejected by § 77. 3., whence the forms גלה and גלה for גלה and גלה. Ex.

amples: *Masc.* חֶזֶק *breast*, עֵלֶף *leaf*, קֶנֶף *staff*, קֶצֶף *end*, קָשָׁה *hard*, שָׂדֶה *field*. *Fem.* אֵלֶף *oath*, מִנְחָה *portion*, קֶצֶף *end*, קָשָׁה *hard*, שֶׁפֶה *lip*, שָׁנָה *year*. Some have (.) for the first vowel, e. g. *Masc.* גָּאָה *proud*, נָכָה *reviling*, קֶצֶף *end*, רֵעָה *associate*. *Fem.* גָּאָה *pride*, גָּרָה *elevation*, מֵאָה *hundred*, מַאָה *corner*. Others take (.), e. g. בָּכָה *weeping*, הָגָה *meditation*.

§ 532. גָּלִי, גָּלִי; f. גָּלִית, גָּלִית, גָּלִית, גָּלִית. In some לֹא nouns, ך mobile appears as the third radical, e. g. שָׁקֵט *quiet*, עָנִי *afflicted*. More frequently this letter rests in its homogeneous vowel u, e. g. *Masc.* מֵדֵנָה *meadow*, שָׁוֵה *swimming*; and twice in the cognate o, rejecting the first vowel, viz. אָגָה *agate*, גָּזָל *gazelle*. *Fem.* גָּלִית or גָּלִית *exile*, הָגָה *thought*, חֶסֶד *confidence*; others reject the first vowel, e. g. זָנוּת *whoredom*, רָאִית *vision*, פְּדִיאוֹת *deliverance*, שְׁבִיאוֹת *captivity*, עֲבִירוֹת *affliction*. Some feminines are formed by adding the more usual termination הָ, e. g. חֵדָה *joy*, עֲרֵה *nakedness*, שָׁלָה *quietness*.

§ 533. גָּלִי, גָּלִי; f. גָּלִית, גָּלִית, גָּלִית. In other nouns י takes the place of ה final, the first vowel being either retained or rejected, e. g. *Masc.* נָקִי *pure*, עָנִי *afflicted*, אָלִי *roast*, יָדִי *id.*, שָׁנִי *crimson*; הָלִי *water-bucket*, כֵּלִי *vessel*, מְרִי *obstinacy*, פְּרִי *fruit*, אֲבִי *splendour*, קָשִׁי *hardness*, שְׁבִי *captivity*. *Fem.* Formed by the addition of the characteristic הָ, in consequence of which י receives Daghesh conservative, e. g. עָלִיהָ *loft*, אָלִיהָ *afflicted*, שְׁבִיָּהָ *captive*, שְׁתִּיָּהָ *drinking*; or by affixing the hardened characteristic ת, e. g. גָּזִית *cutting*; בְּרִית *covenant*, כְּרִית *separation*, שְׁבִיָּת *captivity*, שְׁחִית *pit*.

§ 534. גִּי. Some nouns of the preceding form whose second radical is also ה or ר, reject it according to § 93. 3. b., e. g. אֲרִידִי *aridity* for אֲרִידִי; אֲרִידִי *howling* for אֲרִידִי; בְּרִידִי *brand* for בְּרִידִי; עֲרִידִי *heap* for עֲרִידִי; אֲרִידִי *irrigation* for אֲרִידִי.

§ 535. *Participle*. גָּלִי, גָּלִי; f. גָּלִית, גָּלִית, גָּלִית. Examples: *Masc.* חֶזֶק *prophet*, יוֹרֵה *early rain*, רָאָה *seer*. *Fem.* (see the form גָּלִיהָ, § 531) שֹׁאָה *storm*, תּוֹעָה *impiety*. Occasionally ה is changed into ך (or perhaps we should rather say the original ך is restored, see § 439. 1. note), which rests in the vowel u, e. g. בָּהִי *vacuity*, תּוֹהִי *emptiness*; or into ך, which rests in i, e. g. הָמִי *silence*, חֶמֶן *wheaten bread*, חֶלִי *sickness*. *Fem.* Formed by the addition of the characteristic הָ, which causes the insertion of Daghesh conservative in ך (§ 32), e. g. חֶמֶן *brawler*, פְּרִיָּהָ *fruitful*; also with u for the first vowel, e. g. חֶמֶן *silence*.

מ prefixed.

§ 536. מְגַלָּה, מְגַלָּה; f. מְגַלִּית, מְגַלִּית. To these the letter מ is prefixed with either (.) or (_), the radical ה resting in (.), e. g. *Masc.* with (.), מְבִנָּה *building*, מְקַה *hope*, מְקַנָּה *purchase*, מְקַרְדָּה *accident*, מְשֵׁנָה *the second*; with (_), resembling the Hiph. part., מְסִינָה *spinning*, מְרַאָּה *sight*, מְרַבָּה *greatness*. *Fem.* מְצַוָּה *command*, מְקַנָּה *reservoir*; מְרַבִּית *multitude*, מְרַעִית *pasturing*, מְשִׁקִּית *figure*.

ת prefixed.

§ 537. תְּגִלָּה, תְּגִלָּה, תְּגִלָּה, תְּגִלָּה, תְּגִלָּה. When the first radical is א, the weakest of the gutturals, the prefixed ת always has (_), e. g. תְּאָוָה *wish*, תְּאָלָה *curse*, תְּאָנָה *desire*. Otherwise it takes (.), e. g. תְּגִרָה *strife*, תְּכִלָּה *perfection*, תְּקָה *hope*; sometimes (.), e. g. תְּחִלָּה *sin*, תְּרִמָּה *deceit*; and occasionally (_), e. g. תְּלָאָה *labour*, תְּעִלָּה *channel*. Some end in תָּה or תִּת (§ 494. I. 2.), e. g. תְּזִנּוּת *idolatry*, תְּרַבִּית *offspring*; תְּבִלָּה *destruction*, תְּבִנָּה *model*, תְּכִלָּה *completion*, תְּרַבִּית *interest*.

א prefixed.

§ 538. אֲגִלָּה; f. אֲגִלָּה, אֲגִלָּה. [A few nouns are formed from roots לֹה by prefixing א with (_) or (.), e. g. אֲרִבָּה *locust*; אֲחִזָּה *declaration*, אֲחִנָּה *gift*.

ן or ן affixed.

§ 539. גְּלִיּוֹן, גְּלִיּוֹן, גְּלִיּוֹן, גְּלִיּוֹן, גְּלִיּוֹן. Nouns receiving the termination ן either reject ה radical, e. g. גְּלִיּוֹן *affliction* for גְּלִיּוֹן (§ 77. 3.), so חֲזוֹן *sight*, חֲרוֹן *burning*, רֵחוֹן *leanness*, רִצּוֹן *delight*, שִׁאוֹן *noise*; or change it into י, e. g. אֲבִיּוֹן *poor*, מְדִיּוֹן *meditation*, מְרִיּוֹן *ransom*, מְעִיּוֹן *endeavour*. Sometimes the second radical has (.), and receives Daghes conservative by § 32, e. g. מְדִיּוֹן *contempt*, מְדִיּוֹן *tablet*; but when the second radical is a guttural, the (.) of the first is lengthened into (_), e. g. מְרִיּוֹן *conception*. Some nouns take ן, and change the radical ה into י, e. g. בְּנִיּוֹן *building*, עֲנִיּוֹן *business*, קְנִיּוֹן *acquisition*. In one instance ן is simply affixed to the form גְּלִי, viz. קִצֵּץ *judge*.

From Verbs לָא.

KAL.

§ 540. מִצָּא, מִצָּא, מִצָּא. Those few nouns which are formed from roots לָא take either the precise form of the preterite or participle, or deviate from it in the vowels alone. None of them receive an additional letter, e. g. Pret. צָבָא *host*, צָמָא *thirst*; דָּשָא *grass*, טָנָא *basket*, כָּלָא *prison*, פָּלָא *miracle*. Part. גָּמָא *papyrus*, סָבָא *wine*.

PI'HEL.

§ 541. מִצָּא, מִצָּא, מִצָּא. A few dagheshed nouns are formed from these roots, resembling either the preterite or infinitive of the intensive species of the verb, e. g. Pret. כָּסָא *seat*. Infin. דָּבָא *broken*, חָטָא *sinner*, קָנָא *jealous*.

QUADRILITERAL NOUNS.

§ 542. קָטָלִיל, קָטָלִיל, קָטָלִיל. These quadrilaterals are formed, not by affixing an additional letter to the root, but by doubling the third radical, with *ā, ō, ū, or ī* for the intervening vowel, e. g. רָעָנָן *green*, שָׁאָנָן *quiet*; נָהָלִיל *pasture*, נִיחָה *pleasure*; גָּבָנָן *knob*, נָאָפָה *adultery*, שָׁצָרִץ *thorn-hedge*, שָׁבָלִיל *snail*; חָכָלִיל *obscure*, סָגָרִיר *rain*.

Nouns Reduplicating the First Radical.

From Verbs עָע.

§ 543. סָבָסָבָה, סָבָסָבָה, סָבָסָבָה. f. סָבָסָבָה, סָבָסָבָה. These nouns are formed like the intensive species of verbs of the same class, viz. by the reduplication and subsequent transposition of the first radical (see § 143. 3.). They may be ranged under the heads of preterite and infinitive, according to the vowels by which they are accompanied, e. g. Pret. צָלָצָל *cymbal*, צָנָצָנָה *pot*. Infin. קָרָקָד *crown of the head*, גָּלָגָל *skull*; חָרָחָר *inflammation*; גָּלָגָל *wheel*, דָּרָדָר *weed*, חָתָחָת *fearful*, עָפָעָה *eyelash*, קָעָקָע *mark*; חָלָחָלָה *pain*; נָרָנָרָה *neck*, קָשָׁקָשָׁה *scale*; זָרָזָרִיר *girded*; this last form is also assumed by a noun whose root is not עָע, viz. זָרָזָרִיר *rain*.

Nouns Reduplicating the Final Syllable.

§ 544. קטלִטל, קטלִטל, קטלִטל; f. קטלִטלה. Names of colours double the last syllable, to form diminutives, e. g. אָדָם *red*, אָדמִימִם *reddish*; יִרֶק *green*, יִרְקָק *greenish*; שָׁחֹר *black*, שָׁחֹרָחֹר *blackish*. Some attributives of other significations assume these forms, e. g. הִפְכָּכָה *crooked*, עֵקֶלְקֵל *devious*, פְּתִילֵל *perverse*, אֶסְפָּסָפָה *rabble*. The word אֲבַעְבָּלֵחַ *pustules* is formed from the root בָּרַע by reduplicating its principal letters and prefixing א prosthetic. In a few instances the reduplication is merely connected with the original word by Makkeph, e. g. יְפֹד־פִּיָּה *very beautiful*, פֶּקֶד־קִיָּה *wide opening*.

Nouns Affixing or Inserting a Liquid or Palatal.

§ 545. Quadrilaterals formed by affixing a liquid to the root for the most part take ל, e. g. בְּרִזָּל *iron*, בְּרִמָּל *garden*, עֲרַפָּל *darkness*, חֲרָגָל *locust*, קֶרֶסֶל *ankle*, גִּבְעָל *corolla*; some take ן, e. g. גִּרְזָן *axe*, צִפְרָן *finger-nail*. The liquid most frequently inserted is ר, e. g. שִׁרְעָה *thought*, חֲרָצֵב *band*, קֶרֶם *axe*, שִׁרְבִּית *sceptre*; in the following instance we have an inserted ל, viz. גִּלְמָדֵר *solitary*. The two following are formed by affixing the palatal ך, viz. גִּזְזָךְ *treasury*, חֲדָרָךְ *Hadrach*. A few affix the sibilant ש, e. g. חֲלָמִישׁ *flint*, חֲרָמִישׁ *sickle*, עֲכָבִישׁ *spider*.

Nouns of Miscellaneous Forms.

§ 546. The derivation of the following quadrilaterals has not hitherto been satisfactorily ascertained, viz. *Masc.* גִּזְזָר *treasurer*, חֲזָזֵם *edict*, טַפְסָר *satrap*, עֲכָבִיר *mouse*, עֲקָרֵב *scorpion*, פֶּרַעַשׁ *flea*, סִנְפִּיר *fin*. *Fem.* אֲרִנְבָתָא *hare*, חֲבַצְלָתָא *meadow-saffron*.

MULTILITERALS.

§ 547. A few nouns occur consisting of five or more letters, and which are not formed by reduplicating the final syllable (see § 544): they are mostly Chaldaisms, and are employed, with but few exceptions, only by the later writers, e. g. אֲרִנְבָנָא *purple* (formed perhaps from the root רָנַם, with א prosthetic and ן affixed), אֲבַרְטָל *basin* (א prosthetic and ר inserted), אֲדָרְכָּוֶן *daric* (a Persian coin), אֲחַשְׁדָּרְפָּן *satrap*, אֲחַשְׁמֶלֶךְ *mule*, פֶּרֶשְׁטָן or פֶּרֶשְׁטָן *copy*, צִפְרִידָא *frog* (supposed to be compounded of צָפַר and רִידָע), שֶׁעִטָּנָא *a kind of cloth*.

Compounds.

§ 548. Some Hebrew multiliterals are composed either of two nouns, of a verb and noun, or of a particle and noun; they consist for the most part of proper names: 1. of two nouns, e. g. אֲרִיאֵל *Ariel* (lion of God), גַּבְרִיאֵל *Gabriel* (man of God), אֲבִימֶלֶךְ *Abimelech* (father of a king), חֲצַרְמַוֶּתַּח *Hazarmaveth* (court of death), עֲזַמְוֶתַּח *Azmaveth* (might of death), צֶלְמַוֶּתַּח *shadow of death*, שֵׁלֶהֶבֶת *fire-flame* (this word, which is commonly said to be of the Chaldee form שְׁמַעֵל, may be considered as compounded of אֵשׁ, whose א is rejected by aphæresis (§ 76), and לֶהֶבֶת *food* (from פֶּתַח *bread* and בֶּן *food*); 2. of a verb and noun, e. g. יְחַזְקֵאל *Ezekiel* (God strengthens), חֲזַקְיָה *Hezekiah* (idem), יִשְׁמַעֵאל *Ishmael* (God hears), יִשְׁעִיָּה *Isaiah* (help, O God); 3. of a particle and noun, e. g. בְּלִיעַל *worthlessness* (without profit).

CHAPTER IX.

INFLECTIONS OF NOUNS.

FORMATION OF THE PLURAL.

§ 549. IN Hebrew, as in most other languages, the *Plural number* (רַבּוּרִי רַבּוּרִי) is distinguished from the *Singular* (רַבּוּרִי יְחִידִי) by a change of termination; and as its nouns are all either masculine or feminine (§ 493), there are but two different forms of the plural, one appropriated to each gender.

MASCULINE.

§ 550.. 1 The sign of the Plural Masculine of both nouns and adjectives is ם affixed to the singular form by means of the connecting vowel (י-), e. g. זָרַר *stranger* pl. זָרִים, גָּדוֹל *great* pl. גָּדוֹלִים. As the letter ם is the only essential part of the plural termination, the preceding י, which is merely the accompanying *mater lectionis* of the vowel of union, is in many instances omitted in writing, the quantity of the syllable remaining the same (§ 100. 1. note), e. g. יַמֵּינִים *sea-monsters* for יַמֵּינִים.

2. When the singular, as in patronymics and gentile nouns, ends in י (§ 515), the vowel of union (י-) is generally omitted altogether, e. g. יהודי *Jew* pl. יהודים for יהודיים; though sometimes the י is suffered to remain as an otiant even here, e. g. יהודיים *Esth.* 4 : 7. 8 : 7., כשורים *Chaldeans*, *Ezek.* 23 : 14. 2 *Chron.* 36 : 17., ערבים *Arabs*, 2 *Chron.* 26 : 7., פלשתיים *Philistines*, 1 *Chron.* 14 : 10. Occasionally the final י of the singular becomes mobile, and takes the vowel of union; in which case it receives Dagghesh conservative on account of the preceding short vowel (§ 32), e. g. עבריים *Hebrews*, *Ex.* 3 : 18., נשירים *Ethiopians*, *Amos* 9 : 7. : but when י is mobile and preceded by a long vowel, the *mater lectionis* is generally omitted, e. g. נאיו *nation* pl. נאים.

§ 551. In a few instances, which may be regarded as Chaldaisms, the cognate ך is adopted as the plural termination instead of ם, e. g. אחרים *others*, *Job* 31 : 10. for אחרים; so אים *islands*, *Ezek.* 26 : 18., חטים *wheat*, *Ezek.* 4 : 9., ימים *days*, *Dan.* 12 : 13., מלים *words*, *Job* 18 : 2., מלכים *kings*, *Prov.* 31 : 3.

§ 552. In some plurals the termination ם or ך is omitted, and only the vowel of union retained, as is generally the case in the verbs (§ 226), e. g. השלשי *2 Sam.* 23 : 8. for השלשים; so לכרי *2 Kings* 11 : 4, 19., מני *Ps.* 45 : 9., עמי *2 Sam.* 22 : 44. *Ps.* 144 : 2. *Lam.* 3 : 14. To these may be added the much disputed word כארי *Ps.* 22 : 17., which according to some is to be taken as a part. plur. for כארים from כרי, the weak letter ך being changed into א; this supposition is favoured by the forms שאטים *Ezek.* 28 : 24, 26. and שאטות *16 : 57.*, although to agree with them completely the א should be quiescent.

§ 553. A greater anomaly consists in the change of י- into י- besides the omission of ם, e. g. ירי *Ezek.* 13 : 18., הרי *Zech.* 14 : 5., גורי *Amos* 7 : 1., חלני *Jer.* 22 : 14., חורי *Is.* 19 : 9., חושפי *20 : 4.* With these may be reckoned the plurals of *preëminence*, שני and תני, the latter of which has (ן) probably to distinguish it from תני, the ordinary plural of תני with the suffix of the first person. It may, nevertheless, be justly doubted whether the final י- and י- of all these instances are in reality anomalous plural terminations or pronominal suffixes. See Gosenius's *Lehrgebäude*, § 124, and Ewald's *Kritische Grammatik*, § 164.

FEMININE.

§ 554. The distinctive termination of the Plural Feminine is the feminine characteristic ת (§ 494. 2.) affixed to the singular by means of the connecting vowel (י), e. g. קול *voice* pl. קולות, כתף *shoulder*

pl. **כְּתוּבוֹת**. Since the termination **וֹת** designates not only the plural number, but also the feminine gender of that number, all nouns and adjectives which in the singular end in either of the feminine characteristics **ה** or **ת**, reject it in the plural as superfluous,* e. g. **חֵכְמָה** *wisdom* pl. **חֻכְמוֹת**, **גְּדוּלָה** *great* pl. **גְּדוּלוֹת**; **אַגָּרֶת** *letter* pl. **אַגָּרוֹת**, **עֲמוּנִיּוֹת** *Ammonitess* pl. **עֲמוּנִיּוֹת**; **מַלְכוּת** *kingdom* pl. **מַלְכוּתוֹת** for **מַלְכוֹת** (the **ו** of nouns in **וֹת**, becoming mobile in the plural, is changed into **י**, and receives Daghes on account of the preceding **ו**).

EXCEPTIONS.

§ 555. Although in the great majority of cases, the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in **וֹת**, as well as feminines which form it in **ים**, while some nouns of each gender take alternately both **ים** and **וֹת**. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular.

§ 556. The following masculine nouns form the plural by affixing **וֹת**, viz. **אָב** *father* pl. **אֲבוֹת**; so **אֹיֵב** *conjurer*, **אֹצֵר** *treasure*, **אוֹת** *sign*, **אֶרְמוֹן** *palace*, **אֶשְׁכָּל** *cluster*, **בֶּרֶךְ** *thumb*, **בּוֹר** *cistern*, **גַּג** *roof*, **גֵּרֶל** *lot*, **הֶגְלָה** *goad*, **זֵנֵב** *tail*, **חֶזֶה** *breast*, **חֲזִיוֹן** *vision*, **חֶלֶם** *dream*, **הֶשְׁבֵּן** *reason*, **חֶזֶק** *hand-breadth*, **כִּסֵּא** *throne*, **לִיחַ** *tablet*, **לַיְלָה** *night*, **מִזְבֵּחַ** *altar*, **נֶאֱדָר** *wine-skin*, **נֵר** *lamp*, **עוֹר** *skin*, **עָפָר** *dust*, **עֵשֶׂב** *herb*, **עֶבֶד** *host*, **עֲרוּר** *bundle*, **קוֹל** *voice*, **קִיר** *wall*, **קָרֵב** *war*, **רוּחַ** *wind*, **רֶחוֹב** *street*, **רֶתוּק** *chain*, **שֻׁלְחָן** *table*, **שֵׁם** *name*, **שׁוֹפָר** *trumpet*, **שֵׁת** *column*, **תְּהוֹם** *abyss*.

§ 557. The following feminines form the plural in **ים**, viz. **אֶבֶן** *stone* pl. **אֲבָנִים**; so **אַלְמָנוּת** *widowhood*, **גַּחְלֵת** *live coal*, **דָּבָלָה** *cake*, **דְּבָרָה** *bee*, **דָּת** *law*, **זָנוּת** *idolatry*, **זְמוּרָה** *branch*, **חֶטָּה** *wheat*, **חֹשֶׁךְ** *darkness*, **יוֹנָה** *dove*, **כַּד** *pail*, **כֶּסֶּמֶת** *spelt*, **לִבְנָה** *brick*, **מִלָּה** *word*, **נְמִלָּה** *ant*, **סֵאֻף** *measure*, **פְּלִגְשׁ** *concubine*, **פֶּשֶׁתָּה** *flax*, **פֶּת** *piece*, **שְׁעָרָה** *barley*, **שֵׁבֶלֶת** *ear of corn*, **שֵׁטָה** *acacia*, **תְּאֵנָה** *fig-tree*; **בָּצִים** *eggs* and **נָשִׁים** *women* are used only in the plural.

* An exception is found in the word **אִמָּה**, plur. **אִמָּחוֹת** Gen. 31:33. 2 Sam. 6:22. &c., where the final **ו** is retained, probably to distinguish it more completely from **אִמּוֹת** plur. of **אִמָּה**. A few nouns in **אָר** and **יָר** also retain the final **ו**, e. g. **דֶּלֶת** *door* pl. **דֶּלֶחוֹת** Ezek. 41:24., **קֶשֶׁף** *bow* pl. **קֶשֶׁפוֹת**; so **חֲנִיּוֹת** *spears*, Is. 2:4. Mic. 4:3., **שְׁחִיחוֹת** *pits*, Ps. 107:20. Lam. 4:20.

§ 558. The following form the plural in *ים* or *ות* indifferently, viz.

1. Masc. *ארי* or *אריה* lion pl. *ארים* or *ארות*; so *גב* *hackle*, *דור* *generation*, *היכל* *temple*, *זבח* *sacrifice*, *זכרון* *remembrance*, *זרוע* *arm*, *יום* *day*, *יער* *forest*, *כּיּוּר* *basin*, *לבב* *heart*, *מאור* *light*, *מבצר* *fortress*, *מגדל* *tower*, *מזרק* *dish*, *מכאוב* *pain*, *מעיין* *fountain*, *משכב* *couch*, *משכן* *dwelling*, *נהר* *river*, *סף* *threshold*, *עון* *sin*, *עצם* *bone*, *עקב* *heel*, *פרץ* *breach*, *צוואר* *neck*, *קבר* *grave*, *קדח* *axe*, *שדה* *field*, *שיר* *song*, *תענוג* *pleasure*.
 2. Fem. *אמה* *tribe* pl. *אמים* or *אמות*; so *אֶלְמָה* *sheaf*, *אֲשִׁישָׁה* *cake of dried grapes*, *חנית* *spear*, *כתף* *shoulder*, *נעל* *shoe*, *פרסה* *hoof*, *שבוע* *week*, *שנה* *year*.
 3. Com. *חלון* *window* pl. *חלנים* or *חלנות*; so *הצר* *court*, *כּוֹדֵר* *talent*, *כנף* *wing*, *משף* *staff*, *סיר* *pot*, *עב* *cloud*, *עת* *time*, *פּעַם* *step*.

§ 559. This indecision of the language with regard to the gender of the plural we have purposely considered as an anomaly, and have presented accordingly all the instances in which it makes its appearance. For notwithstanding that rules might be given which would hold good to some extent, and that a ground of distinction might be affirmed to exist in the meanings of the two forms, which are sometimes found to differ more or less essentially, still the number of cases which, after all had been done, must necessarily be considered as exceptions, would render the attempt to reduce them to system far more perplexing than useful.* Indeed with regard to those names of things whose gender is not determined by their intrinsic qualities, but depends upon the light in which they present themselves to the mind, almost all nations differ more or less in their practice upon this point both from one another and among themselves.

§ 560. Some nouns, comprising both abstracts and concretes, are used only in the plural form, which indicates either protraction of time or space, or intensity of the idea they convey, e. g. *חַיִּים* *life* (periods of life), *מים* *water* (waves), *פְּנִים* *face* (features), *שָׁמַיִם* *heaven* (heavens, *superna*), *תּוֹהַתְיֹת* *hades* (*inferna*). Many abstracts appear in the plural form with a singular but intensive signification: some of these end in *ים*, e. g. *אַהֲבִים* *loveliness*, *גְּאֻלִּים* *redemption*, *הֶדֶם* *love*, *זְקֵנִים* *old age*, *כְּפָרִים* *atonement*, *מְלָאִים* *consecration*, *מַעֲרָנִים* or *מַעֲרָנִים* *delight*, *נְעֻרִים* *childhood*, *עֲלֻמִּים* *youth*, *רַחֲמִים* *compassion*, *שְׂכָלִים* *bereavement*, *שְׁלֻחִים* *dismissal*, *תַּמְרוּרִים* *bitterness*; and others in *ות*,

* As a proof of the correctness of the above remark, we need only refer the reader to the signal manner in which Prof. Ewald has failed, after laying down a multitude of rules often contradictory and unsustained by facts, in adducing any satisfactory theory of the gender. See his *Kritische Grammatik*, §§ 173, 174.

e. g. בִּטְחוֹן *security*, הוֹלָלוֹת *foolishness*, חֵכְמוֹת *wisdom*, מְדַלּוֹת *circumcision*, מַעֲדָנוֹת *delight*, עִלְלוֹת *gleaning*, קִנְיָנוֹת *jealousy*, הוֹרָעוּת *swiftness*, הוֹדָבָלוֹת *guidance*. Add the *plurales excellentiæ*, or plurals used to signify preëminence, e. g. אֱלֹהִים *God*, אֲדֹנָי *Lord* (see § 553), הִיפּוֹפּוֹטָמוֹת *hippopotamus*, &c.

§ 561. Others are employed in the singular with a plural signification; these are for the most part collectives, and consist of the generic names of animals, e. g. בָּקָר *cattle*, בָּנִים *children*, עוֹף *fowl*, עֲיִט *birds of prey*, צֹאן *sheep*, שׁוֹר *oxen*.

FORMATION OF THE DUAL.

§ 562. The *Dual* (רֵבִי זֶנְגִי) may be considered as a secondary and derivative form of the plural, made by giving the (.) of רַם- to the י which it before preceded, and inserting (.) in its stead, thus רַם-י. This termination may be affixed to masculine and feminine nouns ending in a perfect consonant, e. g. יָד *hand*, יָדַי *both hands*; נֶעַל *shoe*, נֶעָלַי *pair of shoes*; דֶּלֶת *door*, דֶּלֶתַי *gate of two leaves*; and also to feminines ending in ה-, after hardening ה into ת, e. g. שֵׁפָה *lip*, שֵׁפָתַי *pair of lips*.

§ 563. This form is not employed in Hebrew as in Greek to denote the number *two* applied to any object: it signifies more properly a *pair*;* whence its use is restricted to,

1. The names of things which in nature are found existing in pairs, e. g. אָזְנוֹת *the ears*, אֶפְרוֹת *the nostrils*, בְּרָכָיִם *the knees*, יָדַיִם *the hands*, יָרְכָיִם or יָרְכָתַיִם *the hips*, כְּנָפַיִם *the wings*, מִתְּנִיִם *the loins*, עֵינַיִם *the eyes*, רַגְלָיִם *the feet*, שִׁנָּיִם *the teeth* (i. e. the two rows), שִׁפְתָּיִם *the lips*. And hence the dual form is retained when even more than one pair is denoted, e. g. כַּרְעֵיִם *the legs*, applied to quadrupeds, שֵׁשׁ כְּנָפַיִם *six pair of wings*, Is. 6:2., שִׁבְעָה עֵינַיִם *seven pair of eyes*, Zech. 3:9.; and also after the word כָּל *all, every*, e. g. כָּל-יָדַיִם וְכָל-בְּרָכָיִם *every pair of hands and every pair of knees*, Ezek. 7:17. 21:12.

2. The names of things made double by art, as דֶּלֶתַיִם *gate of two leaves*, מֵאֲזִנַּיִם *pair of scales*, מִלִּקְחָיִם *pair of tongs*, רִחוּם *handmill* (consisting of a pair of stones), נֶעָלַיִם *pair of shoes*.

3. The dual is also occasionally employed as we use the word *couple*, in speaking of two things of a kind, whether belonging toge-

* On this account it is found in nouns only, and never in verbs.

ther in pairs or not, e. g. the numeral שְׁנַיִם, which in addition to its ordinary meaning, *two*, is used also to denote a *pair*, as in the phrase שְׁנַיִם שְׁנַיִם *in pairs*, Gen. 7 : 15.; מֵאָתַיִם *a couple of hundred*. It is often applied to periods of time, e. g. יוֹמִים *a couple of days*, שָׁבָעִים *a couple of weeks*, עֶרְבַּיִם *twilight*, צֶהְרִים *midday* (combining the double light of morning and afternoon). The word עֲצֵלְתָּיִם *slothfulness*, Eccl. 10 : 18., would appear at first sight to constitute an exception; but it may be considered as referring to the inactivity of *both hands*, an interpretation favoured by the latter clause of the verse cited. Comp. Prov. 19 : 24.

§ 564. 1. The names of double members of the body appear also with the feminine plural termination וֹת; this form, however, is rarely applied to the members of the natural body, but rather to factitious imitations of them, or by a figure of speech to inanimate objects supposed to bear to them some analogy, e. g. יָדַיִם *the hands*, יָדוֹת *artificial hands*; כַּפַּיִם *the hands*, כַּפּוֹת *handles*; קַרְנִים *the horns*, קַרְנוֹת *horns of the altar*; כַּנְפַּיִם *the wings*, כַּנְפוֹת *extremities*; עֵינַיִם *the eyes*, עֵינּוֹת *fountains*; עֲקֵב *heel*, עֲקֵבוֹת *footsteps*.

2. In a very few instances the plural is used in the same signification as the dual, e. g. שִׁפְחוֹת *the lips*, Ps. 45 : 3. 59 : 8. Is. 59 : 3.; and on the other hand, the dual form occasionally appears with the figurative signification, e. g. יָדַיִם *sides*. In one or two instances the dual is superadded to the plural form, e. g. חוֹמָה *wall*, pl. חוֹמוֹת *walls*, du. חוֹמָתַיִם *the two walls* of Jerusalem (this form may be explained in another manner, viz. by supposing the ה of the singular to have been hardened into ת on the reception of the dual termination (§ 562), and Kamets replaced by Hholem); לִיחָ *tablet*, pl. לִיחוֹת *tablets*, du. לִיחָתַיִם *the two decks* of a ship.

Internal Changes of Nouns.

§ 565. We come now to consider the changes in form that nouns undergo, to indicate their various relations and modifications in the course of grammatical construction; and here we have to show, 1st, in what cases and from what causes they suffer a change; and, 2dly, what the changes are which they are subjected to.

1. With respect to the first subject of consideration, we find that changes take place, *a.* in singular nouns, when passing from the independent or *absolute* (Heb. מוֹכְרוֹת *cut off, free*) into the *construct*

state, or state of being connected with another noun (Heb. **סמיוך** *supported*); *b.* in singular nouns on receiving the plural termination, masc. **ים**, fem. **ות** (§§ 550, 554); *c.* in plural nouns, when passing from the absolute into the construct state.

2. As regards the changes themselves, we find that they are confined almost exclusively to the mutable vowels: thus a long mutable vowel becomes shortened or rejected, a short one lengthened or rejected, and sometimes in consequence of a rejection a new syllable is formed. The only changes that take place in the consonants, besides the addition of **ים** and **ות** to form the plural, are those of fem. sing. nouns ending in **ה**, which in the construct is converted into **ה**, and of masc. plur. nouns, which in the construct reject the final **ם**.

§ 566. It must here be remarked that all nouns do not suffer these changes, and that in those which are subjected to them they do not take place in precisely the same manner. It will therefore be necessary to treat separately of each of the cases above enumerated, showing what nouns undergo the changes referred to, and what those changes are. And here we find on examination that in each of the above cases, viz. in the formation, *a.* of the singular construct, *b.* of the plural absolute, and *c.* of the plural construct, the nouns may be divided into three classes, containing, 1. those which suffer no vowel-change; 2. those which suffer one vowel-change; and, 3. those which suffer two changes.

A. SINGULAR CONSTRUCT.

§ 567. The term *Construct* is applied to the condition of a noun which is followed and restricted by another, as compared with that of one not thus followed and restricted. As examples of the two states we may take the expressions, **יד** *hand*, **יד יהוה** *the hand of Jehovah*; in the latter of which the meaning of the word *hand* is not left unrestricted as in the former, but is qualified as being the hand of *Jehovah* and of no other. The closeness of this connection is shown moreover by a quick pronunciation of the first noun, in order to arrive sooner at the end of the whole compound expression. From this it results, that the noun in the construct shortens or rejects one of its vowels, or, if practicable, shortens one and rejects another; while the qualifying noun, which undergoes no restriction of its meaning, does not suffer any contraction of its form. And hence the relation of *possessor* and

possessed is exhibited in the Hebrew in a more philosophical manner than in the classical and other languages, where the qualifying noun is inflected to point out this relation, while that which is qualified remains unchanged.

§ 568. As the formation of the construct state consists in shortening or altogether rejecting one or more of the vowels of the absolute when practicable, it of necessity depends entirely upon the form of the word, and not upon its gender or signification, whether on entering this state it is to suffer any change or not, as also what change if any it shall undergo. In this respect all nouns may be divided into the following three classes, observing that those ending in ה־ change this termination into ה־, as already remarked (§ 565. 2.), besides slightly differing from other nouns, as will be seen, in the internal changes which they undergo.

1. Nouns which in forming the construct suffer no change, but retain the form of the absolute; those with ה־ merely changing the termination into ה־.

2. Nouns which suffer one change, viz. the shortening or rejection of a vowel; those in ה־ suffering a rejection.

3. Nouns which suffer two changes, viz. the shortening of one vowel and the rejection of another; those in ה־ undergoing both a rejection and the consequent formation of a new syllable.

First Class.

§ 569. I. The first division of the first class comprises,

a. All monosyllabic nouns with a long immutable vowel, i. e. one accompanied by a *mater lectionis*, e. g. אֹר light, יוֹם day; חֶמֶד he-ass, שָׁמַיִם leaven: סוֹס horse, רוּחַ wind; גְּבֻל limit, זְבוּל habitation: עִיר city, קִיר wall; בְּרִיל tin, גְּבִיר lord. As these nouns have but a single vowel, which can neither be shortened nor rejected (§ 100. 1.), the form of the construct must necessarily remain the same as that of the absolute. With them may be classed monosyllables with the vowel (ֹ), which seldom suffer any change in the construct, e. g. בֶּן son, לֵב heart, עֵץ tree, שֵׁם name; * בְּאֵר well, זֶאֵב wolf, כָּאֵב pain.

* Sometimes however, especially when followed by Makkeph, these nouns shorten their (ֹ) into (ֶ), e. g. בֶּן 1 Sam. 20: 30, 31., also בֶּן Deut. 31: 23., לֵב Prov. 20: 5. 22: 15., שֵׁם Gen. 16: 15.

b. Monosyllables with a short vowel, which of course admits neither of contraction nor rejection (§ 103), e. g. **גַּג** *roof*, **דָּל** *poor*, **הָר** *mountain*, **פֶּת** *piece*; **דְּבֵשׁ** *honey*, **מְעַט** *a little*.

c. Dissyllables whose first syllable is short and mixed, and whose second is long and immutable, e. g. **מִזְמוֹר** *song*, **מְכַשֹּׁל** *stumbling-block*; **הִרֹוֹ** *hero*, **צִפּוֹר** *sparrow*: **מְלִבוֹשׁ** *garment*, **מְלָכוּת** *kingdom*; **בְּכוֹר** *early fruit*, **צִבּוֹר** *heap*: **מִבְּדֵיל** *division*, **תַּלְמִיד** *pupil*; **אֲדִיר** *mighty*, **גְּבוֹר** *great*. Here the nature of both syllables forbids any contraction or rejection of the vowels (see §§ 100. 1., 103.); the same is the case when the last also is a short mixed syllable, e. g. **בְּרִזָּל** *iron*, **נִרְזָן** *axe*.

d. Dissyllables whose first syllable is simple, with either a long or short vowel, and whose second is short and mixed. These comprise all that class of nouns usually termed Cegholates, from the Ceghol which constitutes their ultimate vowel, except when changed into Pattahh through the influence of a final guttural (§ 501. 2.). In passing into the construct state they undergo no change in either syllable:—for none can take place in the second, since it is both short and mixed (§ 103): and the first does not admit of rejection, on account of the accent which accompanies it; and if long, it cannot be shortened, as it forms a simple syllable, e. g. **מֶלֶךְ** *king*, **זֶרַע** *seed*, **נֵעַר** *boy*; **סֵפֶר** *book*, **נִצְחָה** *splendour*; **קֹדֶשׁ** *holiness*, **רִמְחוֹ** *javelin*.*

II. All feminine nouns ending in ה־ָ, which being put into the state of construction change their termination into ה־ַ, e. g. **שִׁפְחוֹהָ** *maid-servant* constr. **שִׁפְחוֹתָ**. The reason of this peculiarity appears to be, that the final long vowel offers a hindrance to that close connection of the two nouns which is the peculiar characteristic of the construct state: on this account the (ָ) is shortened into (ַ); and as ה־ָ cannot end a mixed syllable, it is hardened into its cognate ה־ַ

* Except **שִׁגְרָה** *fetus* constr. **שִׁגְרָהּ**, Deut. 7: 13. 28: 4, 18, 51., **נִטְעָה** *plant* constr. **נִטְעָהּ**, **הֶבֶל** *vanity* constr. **הֶבֶלָהּ** Eccl. 1: 2. 12: 1., **שִׁבְעָה** *seven* constr. **שִׁבְעָהּ**, **זֶרַע** *seed* constr. **זֶרַעָהּ** Num. 11: 7., **חֲדָרִי** *chamber* constr. **חֲדָרִי**; also dissyllables **עֹר** and **עֵר** mobile, which in the construct incline to rest in their homogeneous vowels, e. g. **אֲוֵן** *nothingness* constr. **אֲוֵן**, **מָוֶת** *death* constr. **מָוֶת**, **מִדְּת** *midst* constr. **מִדְּתָהּ**, **נָאִיִּךְ** *naught* constr. **נָאִיִּךְ**, **בֵּית** *house* constr. **בֵּיתָהּ**, **גֵּיאָה** *valley* constr. **גֵּיאָהּ**, **לַיְלָה** *night* constr. **לַיְלָהּ**.

† Nouns ending in ה־ָ, which are masculine, do not harden the final ה־ָ; this being a radical, and therefore remaining unchanged: but they lengthen (ָ) into (ֶ) contrary to the principle of the construct, thus **מִקְנֵהָ** *possession* constr. **מִקְנֵהָּ**, **שָׂדֶה** *field* constr. **שָׂדֶהּ**. The cause of this seems to be, that the close connection between the two nouns attracts the tone of the former more strongly towards the latter, and thus lengthens the syllable which it accompanies.

(§ 73. 2. d.). The following are the nouns which constitute the second division :

a. Feminine dissyllables ending in הַ- whose first vowel is long and immutable, e. g. צִירָא dirt constr. צִירָת, so קוֹמָה height, שׁוּאָה storm, בִּשְׂוֹרָה good news ; סוּסָה mare, אֲנִיָּה or אֲנִיָּה band, מְלִיכָה kingdom ; שִׁירָה song, נִגִּינָה lyric. Among these may be included feminine nouns formed from the preterite of verbs עָר, e. g. בָּמָה high place, קָמָה standing corn, whose first vowel is retained as supplying the place of the rejected ר.

b. Feminines in הַ-, whose first syllable is short and mixed, whether ending in a vowelless letter, e. g. אֲמָרָה speech constr. אֲמָרָת, so שְׂמָלָה garment ; חֲרָפָה scorn, עֲרֻדָּה nakedness ; נַעֲרָה maiden, עֲוִילָה unrighteousness ; חֲכָמָה wisdom, עֲרֻמָּה cunning ; חֲפִשָּׁה liberty, טְמֵאָה impurity : or in a letter with Daghesch, e. g. חֲרָה terror constr. חֲרָת ; so נִדָּה impurity, מְגִלָּה roll, תְּהִלָּה praise ; מִכָּה smiting, מִסָּה temptation ; חֻקָּה law, סִכָּה tent.

c. Feminine trisyllables in הַ- whose first syllable is short and mixed, and whose second is long and simple, e. g. מִדְּחָכָה overthrow constr. מִדְּחָכָת, so מִכְשָׁלָה ruin ; בִּכְוִירָה early fig, חִבְוִירָה wound ; בִּקְרָה care, בִּקְשָׁה request.*

Second Class.

§ 570. I. The second class comprises all nouns which in forming the construct either shorten or reject a vowel : the contraction takes place only in the ultimate, and the rejection only in the penultimate.

1. Those in which a vowel is shortened are :

a. Monosyllables with the long vowel (ִ), which being mutable (§ 100. 2.) is shortened into (ֶ) on account of the quickness of pronunciation proper to nouns in the construct state, caused by the hastening onward of the voice, in order to arrive at the qualifying noun, e. g. דִּיג fish constr. דִּיג, so דָּם blood, זָר stranger, יָד hand, רָע poor ; † זָמַן time constr. זָמַן, so כָּתַב writing, יָקָר honour.

* Many nouns, however, which end in הַ, change each (ִ) into its modification (ֶ), e. g. מְלִיכָה kingdom constr. מְלִיכָה, so מִלְחָמָה war, מִשְׁלָה dominion, מִרְקָבָה chariot, &c. ; and מִשְׁפָּחָה species constr. מִשְׁפָּחָה, where (ֶ) is taken instead of (ִ) on account of the strong guttural ה (§ 84. 1.).

† Except עָב cloud, whose long vowel accompanying a weak guttural is occasionally found unchanged in the construct, e. g. עָבַב Is. 18: 4. Ezek. 41: 25. Prov. 16: 15.

b. Dissyllables whose first vowel is long and immutable (§ 100. 1.), and whose second is (ַ), which is shortened into (ֿ) as in the preceding, and for the same reason, e. g. אוֹצֵר *treasure* constr. אוֹצֵר, so כּוֹכַב *star*, מוֹשֵׁב *sitting-place*; כּוֹמֶז *necklace*, עֵינָב *flute*; הֵיכָל *temple*, מֵיטֵב *best part*.

c. Dissyllables whose first syllable, being short and mixed, admits neither of contraction nor rejection (§ 103), and whose second vowel is (ֿ), which as before is shortened into (ֿ), e. g. מִקְדָּשׁ *sanctuary* constr. מִקְדָּשׁ, so מוֹשְׁבָן *dwelling*, מִשְׁפָּח *judgment*; מִרְחָב *space*, מִרְחָק *distance*; מִשְׁחָת *corruption*, קֶרְבֵּן *offering*: in some the initial mixed syllable is formed by Daghesh in the second letter, e. g. אִמָּן *husbandman* constr. אִמָּן, so אִסָּר *vow of abstinence*, תָּלָם *talent*. In this class may be included some dissyllables whose ultimate vowel is (ֿ), which also is shortened into (ֿ) (§ 101. 2. c.), e. g. מִזְבֵּחַ *altar* constr. מִזְבֵּחַ, מִשְׁאֵת *burden* constr. מִשְׁאֵת; * מִשְׁאֵת *staff* constr. מִשְׁאֵת and also מִשְׁאֵת.

2. Those in which a vowel is rejected are:

d. Dissyllables whose first vowel is (ַ), and whose second is long and immutable: these reject the first vowel, e. g. אֲדוֹן *lord* constr. אֲדוֹן, so גָּדוֹל *great*, מְקוֹם *place*, שְׁלוֹם *peace*; בְּרֵכָה *blessed*, עֲצִים *mighty*, עָרֹם *naked*; כֹּהֵן *corn-stack*, נָגִיד *prince*, לִיבֵר *liberal*, קָצִיר *harvest*, נָקִי *innocent*, קָלִי *roasted grain*. And also some whose first vowel is (ֿ),† e. g. מְלִיץ *interpreter* constr. מְלִיץ.

e. Trisyllables whose first syllable is short and mixed by means of Daghesh in the second letter, whose second vowel is (ַ), and whose third syllable contains a quiescent semi-vowel. As both the first and third syllables are immutable (§§ 101. 1., 103), the vowel of the second is rejected in the construct, and generally also the Daghesh in the second letter, which is then no longer required (§ 33. 1.), e. g. זְכָרוֹן *memory* constr. זְכָרוֹן, so כְּלִיּוֹן *consumption*, שְׁבָרוֹן *destruction*. Sometimes, however, Daghesh is retained, e. g. עֲצָבוֹן *labour* constr. עֲצָבוֹן.

II. a. Feminine dissyllables in ה־ whose first vowel is either (ַ) or (ֿ), making a simple syllable, which not being immutable is rejected, e. g. קֶצֶה *end* constr. קֶצֶה, so שֶׁפָּה *lip*, שְׁנָה *year*; יְדָעָה *knowledge*,

* A few nouns of the form מִקְטֵל change the first vowel into (ֿ) and the second into (ֿ), viz. מִפְתָּח *key* constr. מִפְתָּח, so מְרִיבָן *lair*, מְרִיבָן *outcry*, מִשְׁבֵּר *womb*, מִשְׁבֵּר *staff*.

† Except when the letter bearing this vowel is א, which on account of its weakness retains its vowel in the constr., e. g. אֲבוֹת *stall*, אֲבוֹת *hyssop*, אֲבוֹת *ephod* (see § 88. 2.).

מֵאָה *hundred*, **פֵּאָה** *corner*. *b.* Some trisyllables whose first vowel is long and immutable reject the second, e. g. **תוֹעֵבָה** *abomination* constr. **תוֹעֵבָה**.

Third Class.

§ 571. The third class comprises all dissyllables which suffer two changes.

I. The following reject the first vowel, and shorten the second :

a. Dissyllables which have a (ַ) in each syllable ; these, being mutable, are both affected, e. g. **בָּשָׂר** *flesh* constr. **בָּשָׂר**, so **דָּבָר** *word*, **זָהָב** *gold*, **חָכָם** *wise*, **כָּנָף** *wing*.*

b. Dissyllables whose first vowel is (ַ), and whose second is (ַ); in passing into the construct state, the former is rejected, and the latter changed into the simplest short vowel (ַ) (§ 101. 2. c.), e. g. **זָקֵן** *old man* constr. **זָקֵן**, so **חֹצֵר** *court*, **שֹׁכֵן** *inhabitant*.†

c. Dissyllables which have (ַ) for the first vowel and (ַ) for the second, e. g. **לֵבָב** *heart* constr. **לֵבָב**, so **עֵנָב** *vine*, **שֵׁעַר** *hair*.

II. Feminine dissyllables in ה־ whose first syllable begins with a vowelless letter, and has a long mutable vowel. Upon the rejection of this vowel there will be two concurrent Sh'was at the commencement of the word, the first of which is changed by § 103. 4. into (ַ), e. g. **בְּרָכָה** *blessing* constr. **בְּרָכָה** for **בְּרָכָה**, so **צְדִיקָה** *righteousness*, **גְּבֻלָּה** *corpse* ; occasionally into (ַ), e. g. **עֲגָלָה** *cart* constr. **עֲגָלָה** for **עֲגָלָה** ; so **בְּהֵמָה** *beast* ; and sometimes, especially when the second radical is a guttural, into (ַ), e. g. **נִעְרָה** *rebuke* constr. **נִעְרָה** for **נִעְרָה**.‡

* Except **חֵלֶב** *milk* constr. **חֵלֶב**.

† Except those from verbs **לָא**, e. g. **מָלֵא** *full* constr. **מָלֵא** ; a few others which retain the (ַ) of the absolute, e. g. **חֲמִשׁ** *five* constr. **חֲמִשׁ**, so **מִירָה** *mire*, **עֵקֶב** *heel* ; and the following, which in the construct take two Ceghols, viz. **גֹּרֵר** *wall* constr. **גֹּרֵר**, so **יָרֵךְ** *thigh*, **בֹּתֵר** *shoulder*, and once **כָּבֵד** *heavy* Is. 1 : 4. In Is. 11 : 14. **בֹּתֵר** retains the absolute form.

‡ Except the two following which retain their first syllable unchanged, viz. **מַעְרָה** *cave* constr. **מַעְרָה**, **חַעְלָה** *channel* constr. **חַעְלָה** ; and a few which in the construct ends in ה־, e. g. **עֲטָרָה** *crown* constr. **עֲטָרָה**, **חֻבָּה** *cake* constr. **חֻבָּה**.

Paradigm of the Singular Construct.

FIRST CLASS.

NO. I.

D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
מֶלֶךְ	מֶלֶךְ	מִזְמוֹר	מִזְמוֹר	גֶּבַע	גֶּבַע	אוֹר	אוֹר
סֵפֶר	סֵפֶר	מִלְבוּשׁ	מִלְבוּשׁ	דֶּרֶךְ	דֶּרֶךְ	סוֹס	סוֹס
קֹדֶשׁ	קֹדֶשׁ	מִבְדִּיל	מִבְדִּיל	מַעַט	מַעַט	עִיר	עִיר

NO. II.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מִכְשֶׁלַח	מִכְשֶׁלַח	אֲמָרָה	אֲמָרָה	צוּאָה	צוּאָה
בִּפְתִּיחַ	בִּפְתִּיחַ	מְגִלָּה	מְגִלָּה	סוֹסָה	סוֹסָה
בִּקְשָׁה	בִּקְשָׁה	מִפֶּתַח	מִפֶּתַח	שִׁירָה	שִׁירָה

SECOND CLASS.

NO. I.

E.		D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
זָרוֹן	זָרוֹן	אֲדוֹן	אֲדוֹן	מִקְדָּשׁ	מִקְדָּשׁ	אוֹצֵר	אוֹצֵר	דָּג	דָּג
שָׁבוֹן	שָׁבוֹן	נָגִיד	נָגִיד	אֶפֶר	אֶפֶר	עֵינֵב	עֵינֵב	יָד	יָד
עֶצְבוֹן	עֶצְבוֹן	מְלִיץ	מְלִיץ	מִשְׁאָח	מִשְׁאָח	הִיכָל	הִיכָל	זֶמֶן	זֶמֶן

NO. II.

B.		A.	
Const.	Abs.	Const.	Abs.
תּוֹעֵבָה	תּוֹעֵבָה	שִׁנָּה	שִׁנָּה
שְׂמִמָּה	שְׂמִמָּה	שְׁפָה	שְׁפָה
מוֹעֵצָה	מוֹעֵצָה	דָּעָה	דָּעָה

THIRD CLASS.

NO. II.

NO. I.

Const.	Abs.	Const.	Abs.
בְּרָכָה	בְּרָכָה	בָּשׂוּר	בָּשׂוּר
בְּשִׁתָּה	בְּשִׁתָּה	זָקֵן	זָקֵן
בְּרָמָה	בְּרָמָה	לָבַב	לָבַב

B. PLURAL ABSOLUTE.

§ 574. The affixing of the plural terminations masc. **־ים**, fem. **־ות**, gives rise to certain changes in the vowels of nouns, similar in principle to those which occur in forming the singular construct; for, as the close connection of a noun in the construct with that which follows it causes the hurrying over of the voice to arrive at the principal accent of the compound term, which is that of the last word,—so in forming the plural, the addition of a syllable which must always receive the accent (§ 55. 1.) carries the tone forward, and this necessarily gives rise to changes in the vowels (§ 103. 1.). But although the producing causes are similar in the two cases, the effects are not always the same. This arises from the fact, that the plural terminations of both genders are asyllabic, and give their vowel to the final letter of the singular, whose ultimate vowel if long is retained, e. g. **דָּם** *blood*, **יָד** *hand*, **דָּבָר** *word*, plur. **דְּמַיִם**, **יָדַיִם**, **דְּבָרַיִם**;* or if short, must be lengthened to form a simple syllable, the accent being already occupied by the termination, e. g. **הָר** *mountain*, **מֶלֶךְ** *king*, plur. **הָרַיִם**, **מְלָכִים**. In the singular construct, on the contrary, where no such necessity exists, the vowel-change consists in shortening. But this distinction extends only to the change of one vowel into another; for the causes which effect the retention of the absolute form or the total rejection of a vowel in the formation of the singular construct, operate also in that of the plural absolute: thus, immutable vowels remain, e. g. **סוּס** *horse*, **קוֹל** *voice*, **מְלִבְדֵּשׁ** *clothes*, plur. **סוּסִים**, **קוֹלוֹת**, **מְלִבְדֵּשִׁים**; while others are rejected, e. g. **מָקוֹם** *place*, **פֶּקִיד** *overseer*, **מַלְיָץ** *interpreter*, plur. **מְקוֹמוֹת**, **פְּקִידִים**, **מְלִיצִים**. These are the principal rules to be observed in forming the plural absolute; and according as they severally apply, nouns may be divided into the three following classes:

1. Those which undergo no change whatever on receiving either of the terminations **־ים** or **־ות**.
2. Those which reject a vowel.
3. Those which reject one vowel, and change another.

* Except **גִּמְלָה** *camel*, which in the plural shortens the (ָ) of the second radical into (ַ), and consequently inserts Daghesth in the third, thus **גִּמְלִים**.

First Class.

§ 575. To the first class belong the nouns included in *a, b, c*, Div. I. of the first and second class of Construct nouns; and all nouns ending in הַ, with the exception of those whose first syllable is mixed.

1. Nouns in *a* of the first class, whose vowel is immutable, e. g. אֲרוֹת, קִדְרוֹת, חֲמוֹרִים, סוֹסִים; גְּבוּלִים, שְׂרִירִים; * with (ְ) זָרִים, גְּבִירִים, בְּאֵרוֹת; † שֵׁם, עֵד, נֶר, גֵּר, from שְׁמוֹת, עֲדִים, נִרוֹת, גְּרִים.

2. Those in *b* of the first class with (ְ) retain this short vowel, and, being derived for the most part from roots עֵע, receive Dagghesh forte in the second radical, e. g. גְּלוֹת, עֲמִים, חֲלִים; †

3. Those in *c* can likewise undergo no change, e. g. מְחֹמְרִים, גְּבוּרִים; אֲהִירִים; בְּכֹרִים, מְלִבְּשִׁים.

4. Those in *a* of the second class retain their long vowel (ֹ), which on the reception of the plural termination must form a simple syllable (see above, § 574), e. g. הָגִים, הָמִים, זָרִים, יָרִים, בְּתָבִים. §

5. Those in *b* likewise suffer no change, e. g. אוֹצְרוֹת, כֹּכְבִים; || הִרְבֵּלוֹת and הִרְבֵּלִים; כְּנָמִים.

6. Those in *c* suffer no change, e. g. מְשֻׁכְּנוֹת, מְקֻשָּׁשׁ, אֶסְרִים, אֶסְרִים.

7. To nouns undergoing no vowel-change on the reception of the plural termination may be added the feminines in הַ, except dissyllables whose first is a mixed syllable ending in a vowelless letter, e. g. חֲבוּרוֹת, בְּכֹרוֹת; בְּמֹת; נְגִינוֹת, שִׁירֹת; מְלוּכוֹת, אֲגִידוֹת; צִאוֹת; מְגִלוֹת, חֲקוֹת, מְכוֹת; בְּרֻכוֹת, עֲדָקוֹת; פְּאוֹת, מֵאוֹת; בְּקָשׁוֹת.

* Except יוֹם pl. יָמִים for יָמִיר, יָרִיר pl. עֲרִירִים for עֲרִירִים (see § 93. 3. b.) (once עֲרִירִים Judg. 10: 4., probably to correspond with the preceding עֲרִירִים from עֲרִיר), חֲזוֹחַ pl. חֲנֻחִים 1 Sam. 13: 6., שׁוֹר pl. שְׁוֹרִים Hos. 12: 12., שׁוֹק pl. שׁוֹקִים Cant. 3: 2., הִיר pl. הִירִים and הִירִים 2 Chron. 35: 13.

† Except בֵּן pl. בָּנִים, and also monosyllables with (ְ) from roots עֵע, which shorten (ְ) into (ֶ) on account of the following Dagghesh forte, e. g. אֶחָד pl. אֶחָדִים, חָץ pl. חֲצִים, עֵז pl. עֵזִים, קֶן pl. קֶנֶם; אֶם pl. אֶמוֹת, לֵב pl. לֵבָבוֹת (§ 101. 2. b.).

‡ Except חֵר pl. חֵרִים, פֶּר pl. פֶּרִים, שֶׁר pl. שֶׁרִים by § 84. 3., and מֶס pl. מֶסִים, מֶד pl. מֶדִין Judg. 5: 10.

§ The two following shorten (ֹ) into (ֶ), and take Dagghesh forte in the last radical, viz. רֶם pl. רָמִים (to distinguish it from רָמִים pl. of רִיחַ), זָמֵן pl. זָמִינִים.

|| Except מוֹשֵׁב pl. מוֹשְׁבִים, אוֹשֵׁן pl. אוֹשְׁנִים.

¶ Except מְרַחֵק pl. מְרַחֲקִים or מְרַחֲקִים, מְשַׁמֵּן pl. מְשַׁמְּנִים, מְזַבֵּחַ pl. מְזַבְּחִים, מְקַלֵּל pl. מְקַלְלִים.

Second Class.

§ 576. To the second class, comprising nouns which reject a vowel in forming the plural, belong those in *d* and *e* of the second class Singular Construct, and all those of the first division of the third class, including some of the exceptions in the note to *b*.

1. Those in *d* of the second class reject the first vowel, as in the singular construct (see § 570. 2.), e. g. מְקוֹמוֹת, גְּדוּלִים, אֲדוּנִים; נְהִיבִים, נְהִיבִים, מְלִיצִים; עֲצוּמִים.

2. Those in *e* reject the second vowel, as in the singular construct, e. g. שְׁגִיחוֹת, זְכוּרוֹת, גְּלוּיוֹת; חֲזִיוָנִים; צְהָרִים.

3. Those of Class III. Div. I. reject the first vowel, e. g. דְּבָרִים, זְהָרִים, חֲכָמִים; *זְקֵנִים, חֲצִירִים, שְׂכָנִים, לִבְבוֹת; עֲנָבִים, לִבְבוֹת; as also those in the note to *b*, e. g. גְּדָרִים, נְדָלוֹת, כְּתָפוֹת; the plural of חָמֶשׁ however is חֲמִשִּׁים.

Third Class.

§ 577. The third class comprises nouns which in forming the plural lengthen one vowel, and reject another, viz. those included in *d* of Class I. Div. I., termed Cegholates, and those in *b* of Class I. Div. II. whose first syllable ends in a vowelless letter.

1. Those of the Cegholates which have for their ultimate vowel either (ֵ) or (ֶ), can retain it only so long as the last syllable remains mixed, which is always the case in the singular, both absolute and construct: but on the reception of one of the plural terminations ים or וֹת, each of which gives a vowel to the last radical, the syllable containing the short vowel in question, now become the penult, must be made simple; and as the accent is necessarily given to the ultimate (§ 56. 1.), this can be accomplished only by lengthening its vowel, which in general is done by taking for the short (ֵ) or (ֶ) the first long vowel (ֶ) (§ 102. 2. *b*.), at the same time rejecting the first vowel by § 103. 1., e. g. מֶלֶךְ, סֶפֶר, זֶרַע, בֶּקֶר, pl. מְלָכִים, סִפְרִים, זְרָעִים, בָּקָרִים. †

* Except פָּרִישׁ pl. פָּרִישִׁים.

† The plural of קֹדֶשׁ forms an exception: when alone, it retains its first vowel *ō* shortened into *ō̄*, thus קֹדֶשִׁים (*kōdashīm*); which, on the reception of the definite article or a preposition, is replaced by the compound Sh'wa (ְ), thus שְׁרָשָׁה, בְּקֹדֶשִׁים, הַקֹּדֶשִׁים. Add also the following exceptions, אֶזְלָה pl. אֶזְלָהִים, שְׁרָשָׁה pl. שְׁרָשָׁהִים, אֶבְנָה du. אֶבְנָהִים; and also the *ē* dissyllables, אֶזְלָה pl. אֶזְלָהִים, גְּלוּלוֹת pl. גְּלוּלוֹתִים.

2. The feminine nouns in *b* of the second division of the first class take the same form in the plural, with the exception of the termination, as the preceding, e. g. אֲמֵרוֹת, הִרְפּוֹת, שְׂמֵלוֹת, שְׂפָחוֹת.

§ 578. This division of the nouns according to their modes of forming the plural absolute, which are regulated entirely by the laws of euphony, will enable the learner to understand them as they appear in the paradigm, and to form for himself the plural of almost every noun in the language.

Paradigm of the Plural Absolute.

FIRST CLASS.

4.		3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּגִים	דָּג	מִזְמוֹרִים	מִזְמוֹר	גְּבוֹת	גֵּב	אוֹרוֹת	אוֹר
יָדִים	יָד	מַלְבוּשִׁים	מַלְבוּשׁ	הָלִים	הֵל	שִׁירִים	שִׁיר
פְּתָבִים	פְּתָב	אֲדִירִים	אֲדִיר	עַמִּים	עַם	גִּירִים	גִּיר

7.		6.		5.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
צוּאוֹת	צוּאָה	מִקְדָּשִׁים	מִקְדָּשׁ	אוֹצְרוֹת	אוֹצֵר
שִׁירוֹת	שִׁירָה	מִשְׁכָּנֹת	מִשְׁכָּן	בּוֹמְזִים	בּוֹמֵז
מִפּוֹת	מִפָּה	פְּפָרִים	פְּפָר	הַיִּכָּלִים	הַיִּכָּל

SECOND CLASS.

3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּבָרִים	דְּבָר	גְּלִיּוֹנִים	גְּלִיּוֹן	אֲדוֹנִים	אֲדוֹן
זְקָנִים	זָקֵן	חֲזִירוֹת	חֲזִירוֹן	עֲצוּמִים	עֲצוּם
לִבָּבוֹת	לִבָּב	צִירוֹנִים	צִירוֹן	מְלִיצִים	מְלִיצָן

THIRD CLASS.

2.		1.	
Plur.	Sing.	Plur.	Sing.
אֲמֵרוֹת	אֲמָרָה	מְלָכִים	מֶלֶךְ
שְׂפָחוֹת	שְׂפָחָה	סְפָרִים	סֵפֶר
נִשְׁרוֹת	נִשְׂרָה	בְּקָרִים	בָּקָר

C. PLURAL CONSTRUCT.

§ 579. When a noun in the plural number is put in the *state of construction* (§ 565), it undergoes as in the singular some changes from the absolute form, the principal of which consists in rejecting the ׀ of the masculine termination ׀ים, and changing its (.) into (..), e. g. סוסים *horses*, סוסים פרעה *the horses of Pharaoh*. This change appears to be effected as follows: the long mixed syllable ׀י opposes or rather prevents that intimate connection of the two nouns which is the distinguishing feature of the construct state; and after the consequent rejection of ׀, the remaining ׀י is changed into י, that it may not be confounded with the pronominal suffix of the first person singular (§ 123). The consonant of the feminine termination ׀ת, which is a soft lingual, seems not so strongly to oppose the required connection, and is therefore suffered to retain its place in the construct, e. g. אורות *lights*, אורות השמים *the lights of heaven*. Besides the rejection of the consonant of the masculine termination, the plural number of each gender in forming the construct undergoes vowel-changes analogous to those of the singular, and from the same causes (see § 567). It should be remarked, that the dual in construction assumes the same form as the plural. Plural nouns may then be divided, according to their manner of forming the construct, into the three following classes, viz.:

1. Those which deviate from the absolute form in the termination only.
2. Those which reject the penultimate vowel.
3. Those which in addition form a new syllable.

First Class.

§ 580. To the first class belong :

a. Dissyllabic plurals whose penult is long and immutable, e. g. *Masc.* סוסים; סוסים; סוסים; סוסים. *Fem.* סוסות; סוסות; סוסות; סוסות.

b. Dissyllables whose penult is short and mixed, e. g. *Masc.* גנני, גנני; גנני; גנני. *Fem.* גננות; גננות; גננות; גננות.

c. Trisyllables whose antepenult is short and mixed, and whose penult is long and immutable, e. g. *Masc.* מלפשי; מלפשי; מלפשי; מלפשי. *Fem.* מלפשות; מלפשות; מלפשות; מלפשות.

Second Class.

§ 581. To the second class belong :

a. Dissyllables whose first syllable consists of a single consonant and a rejectible vowel, e. g. *Masc.* שְׁנִי, דְּמִי, דְּגִי. *Fem.* שְׂמִי, שְׂדִי.*

b. Trisyllables whose antepenult is immutable whether long or short, and whose penult is mutable, e. g. *Masc.* כֹּכְבִּי, מִקְדָּשִׁי. *Fem.* הִיכָלוֹת, אוֹצְרוֹת.

Third Class.

§ 582. To the third class belong the plurals of both genders whose penult is a simple syllable, consisting of two consonants and a mutable vowel. In forming the construct this latter is rejected, and to prevent the concurrence of two vowelless letters at the beginning of a word, the first consonant takes a short vowel (§ 103. 4.), e. g. דְּבָרִים constr. דְּבָרִי = דְּבָרִי, אֲדָקוֹת constr. אֲדָקוֹת = אֲדָקוֹת. It matters little which of the short vowels is taken to form this new syllable, and accordingly we find them all employed in turn ; still the original vowel has some influence in deciding the one to be adopted, thus :

a. Those whose first radical has *e* in the singular take either *e* or more commonly one of its modifications *i* or *a* (§ 103. 4.), e. g. *Masc.* קָבֵר, קְבָרִים, קְבָרִי, מִלָּךְ, מְלָכִים, מְלָכִי, חֶלֶק, חֲלָקִים, חֲלָקִי. *Fem.* שְׂמִלּוֹת, שְׂמִלּוֹת, מְלָכוֹת, מְלָכוֹת, עֲגָלוֹת, עֲגָלוֹת.

b. Those whose first radical has *o* in the singular generally take *o* or its modification *u* (§ 101. 3.). e. g. בָּקָר, בְּקָרִים, בְּקָרִי, קִמְץ, קִמְצִי, קִמְצִים.

§ 583. The above are the leading rules for the formation of the plural construct from the absolute. In these there is nothing arbitrary, nothing for which a reason cannot be given ; indeed they all depend on the application of a few simple principles, by mastering which the learner will be enabled at once and without difficulty to form the plural construct of almost every noun from the absolute.

* We must except dissyllables from an ע"ו or ע"י root, e. g. שְׁטִי, שְׁטִים ; עָרִים, עָרִי ; or from an ע"ע root, e. g. הָרִים, הָרִי ; שָׁרִים, שָׁרִי.

Paradigm of the Plural Construct.

FIRST CLASS.

Masculine.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מְזֻמְזָרִים	מְזֻמְזָרִים :	הַלֵּי	הַלֵּים :	סוּסִים	סוּסִים
מְלַבְּשִׁים	מְלַבְּשִׁים :	עַמִּי	עַמִּים :	אֲדוֹנִים	אֲדוֹנִים
אֲדִירִים	אֲדִירִים :	חֲסִי	חֲסִים :	גְּבִירִים	גְּבִירִים

Feminine.

זָכָרִים	זָכָרִים :	נָשִׁים	נָשִׁים :	סוּסוֹת	סוּסוֹת
חֲזִירִים	חֲזִירִים :	מְקֻלָּחִים	מְקֻלָּחִים :	שִׁירֵי	שִׁירֵי
בְּלִיָּוִת	בְּלִיָּוִת :	לְבוּשִׁים	לְבוּשִׁים :	מְקֻמָּחִים	מְקֻמָּחִים

SECOND CLASS.

Masculine.

B.		A.	
Abs.	Constr.	Abs.	Constr.
פּוֹכְבִּים	פּוֹכְבִּים :	הָגִים	הָגִים
מְקַנְּשִׁים	מְקַנְּשִׁים :	שָׂנִים	שָׂנִים
פְּכָרִים	פְּכָרִים :	דָּמִים	דָּמִים

Feminine.

אֲזָרוֹת	אֲזָרוֹת :	שְׂדוֹת	שְׂדוֹת
מְמַלְכּוֹת	מְמַלְכּוֹת :	שְׂמוֹת	שְׂמוֹת
בְּקָשׁוֹת	בְּקָשׁוֹת :	מֵאוֹת	מֵאוֹת

THIRD CLASS.

Masculine.

B.		A.	
Const.	Abs.	Const.	Abs.
בְּקָרִים	בְּקָרִים :	דְּבָרִים	דְּבָרִים
חֲדָשִׁים	חֲדָשִׁים :	מְלָכִים	מְלָכִים
קְמָצִים	קְמָצִים :	חֲלָקִים	חֲלָקִים

Feminine.

צְדָקוֹת	צְדָקוֹת
מְלָכּוֹת	מְלָכּוֹת
עֲגָלוֹת	עֲגָלוֹת

CHAPTER X.

NOUNS WITH PRONOMINAL SUFFIXES.

§ 584. THE Hebrew nouns as well as verbs receive the fragmentary pronouns, which are added to them in the genitive case, e. g. שׁוֹר *ox*, שׁוֹרִי *ox of me*, or *my ox*, שׁוֹרְךָ *ox of thee* (m.), or *thy ox*, &c. This use of the suffixes has already been shown in the chapter on Personal Pronouns (§ 123). We have now therefore to exhibit, 1st, the manner in which they are affixed to nouns singular and plural; and 2dly, the influence which their addition exercises on the vowels of nouns.

§ 585. Here also, as in the verbs, it becomes requisite to make a distinction between those suffixes which are preceded by a vowel of union and those which are not, and also between the forms of nouns receiving them, whether terminating in a consonant or in a vowel.

§ 586. With regard to the first particular, we find that suffixes consisting of or commencing with a vowel, as those of the first pers. sing. ׀, and of the third pers. sing. masc. ׀ and fem. ׀, are joined immediately to nouns without an assistant vowel. To these must be added the suffix of the sec. pers. masc. sing. ׀, which receives the accent when the noun does not end in a vowel (§ 58. 3.), and those of the second pers. plur. masc. ׀ and fem. ׀, which are always accompanied by the accent (§ 58. 1.); in these cases the tone is thrown too forcibly on the suffix, to suffer it to be preceded by another vowel. Of the remaining suffixes those of the sec. pers. fem. sing. ׀ and the first pers. plur. ׀ are preceded by the connecting vowel (ְ), and those of the third pers. plur. masc. ׀ and fem. ׀ by (ִ).

§ 587. As to the forms of nouns, a distinction must be made between those of the singular and those of the plural. The reason of which is, that nouns receiving suffixes are always to be regarded as in the construct state, in which they really are, the expression *my house* being equivalent to *the house of me*.

1. Singular nouns of each gender when taking a pronominal suffix end generally as in the construct in a consonant, e. g. m. סוֹס *horse* constr. סוֹס, f. סוֹסָה *mare* constr. סוֹסָה. To these therefore the syllabic suffixes are added by means of a connecting vowel, thus m. סוֹסִי, f. סוֹסִי.

2. *a.* Masculine plural nouns, which in the construct constantly end in ־ (§ 579), receive every suffix without a vowel of union, whose place is supplied by the termination itself, thus סוּסֵיכֶם , סוּסֵיכֶם , סוּסֵיכֶם . The conjunction of the masc. plur. termination ־ (*e*) and the affixed pronoun of the first pers. masc. sing. ־ (*i*) produces the diphthong ־ (*ai*),* e. g. סוּסֵי *my horses*. The same change of termination takes place on the reception of the suffix of the sec. pers. fem. sing. ־ : this added to the plural construct would form the ending ־־ (thus סוּסֵי־־), to distinguish which in pronunciation from the singular ־־ (thus סוּסֵ־־), the final ־ takes its corresponding vowel (־), thus סוּסֵי־־ ; and to make the distinction more obvious, (־) is changed as in the first person into (־), thus סוּסֵי־־ . Again, on the addition of the suffix of the third pers. masc. sing. ־ , which as a consonant would be expressed by the vowel termination of the plural construct ־ , the intervening ־ , in order to become distinctly audible, takes, as before the suffix ־ , its homogeneous vowel (־), thus סוּסֵי־־ , which then becoming changed into ־ , thus סוּסֵי־־ , is contracted into ־־ , thus סוּסֵי־־ *sūsāv*. Before the suffixes of the sec. pers. masc. sing. ־ and third pers. fem. sing. ־ , the terminating ־ of the noun is for distinction's sake shortened into ־ , thus סוּסֵי־־ , סוּסֵי־־ . Before all the plural suffixes the terminating ־ remains unchanged, thus סוּסֵי־־ , סוּסֵי־־ .

b. To the feminine plural the suffixes* are added in a different manner; for since the consonantal termination ־ of the absolute is retained in the construct (§ 579), it is always necessary to insert a connecting vowel, in order to prevent the occurrence of a long mixed syllable in the middle of a word (§ 185). For this purpose are employed the same vowels as those which precede the suffixes to the masculine; so that, while the appearance is in both cases precisely similar, what in the latter constitute the termination of the construct or its contraction, are in the former mere vowels of union.

§ 588. The following table, showing the forms assumed by the suffixes when added to nouns of both genders, will prevent the necessity for further explanation.

* In the construct of certain nouns we have an instance of the opposite change of *ai* into *e*, thus בָּרִית constr. בְּרִית , עֵיִן constr. עֵיִן , &c. (§ 569. *d. note.*).

Table of Pronominal Suffixes of Nouns.

For Plural Nouns.		For Singular Nouns.			
		SINGULAR.			
	יְ		יְ	C.	1.
	יָךְ	כָּה	ךָ	M.	} 2.
יְכִי	יָךְ	כִּי	ךָ	F.	
יְדוֹ	יָו	דוֹ	וֹ	M.	} 3.
	יָהּ	הָ	הָ	F.	
		PLURAL.			
	יָנִי	נִי	נִי	C.	1.
	יָכֶם		כֶּם	M.	} 2.
	יָכֶן	כֶּהָ	כֶּן	F.	
יָמוֹ	יָהֶם	מֹ	הֶם	M.	} 3.
יָהֶן		הֶהָ	הֶן	F.	

§ 589. The changes produced in the forms of nouns by the addition of the pronominal suffixes, are similar as regards the rejection of vowels to those which take place in forming the plural number: that is, nouns which do not contain a mutable vowel suffer no internal change, e. g. סוּס plur. סוּסִים, suff. סוּסִי, סוּסִי; while those which have a rejectible one take Sh'wa in its stead, e. g. אֶדוֹן, plur. אֶדוֹנִים, suff. אֶדוֹנִי, אֶדוֹנִי.

§ 590. There remains, however, a distinction to be noted, as respects the lengthening or shortening of original vowels, between those suffixes which are immediately connected with the noun, and those which consist of a vowel, or are added by means of one.

1. The suffixes of the second and third pers. plur. כֶּם, כֶּן, הֶם, הֶן, which invariably receive the accent (§ 58.¶.), whence they are termed *grave*, are not preceded by a vowel of union (see above, § 586). Hence nouns to which they are added retain in both numbers the form of the construct state (§ 587). e. g. דְּבַר, constr. sing. דְּבַר, suff. דְּבַרְכֶם, דְּבַרְהֶם; constr. pl. דְּבַרִּי, suff. דְּבַרִּיכֶם, דְּבַרִּיהֶם.

2. The remaining suffixes, which in contradistinction to the above are called *light*, are always preceded by a simple syllable formed by means either of their own vowel or of the vowel of union. And hence nouns receiving them take in both numbers the form of the plural absolute (§ 574), e. g. דָּבָר, plur. דְּבָרִים, suff. דְּבָרִי, דְּבָרֶיךָ. The suffix of the sec. pers. masc. sing. הָ likewise, although added to singular nouns without a vowel of union, and taking the accent, does not cause the ultimate vowel of the noun to be shortened; since the accent in this case is not so forcibly drawn towards the end of the word, as when the latter receives one of the grave suffixes, or is in construction with another noun. To avoid the formation of a long mixed syllable in the middle of a word, the ultimate vowel, if (ָ), takes Methegh (§ 63. 2.), thus דְּבָרֶהָ d'bhār'chá.

§ 591. 1. Nouns ending in the mutable vowel (ִ) shorten it into (ֵ) on receiving a syllabic suffix, e. g. בֵּן, בְּנֵה, בְּנֵי; and on receiving an asyllabic light suffix reject it altogether, e. g. בֵּן, בְּנֵי; אֹיִב, אֹיְבֵי.

2. *a.* Cegholate nouns in the singular on receiving a suffix, reject the second vowel (§ 103. 2. *a.*), and either retain the first, e. g. נָךְ, נָךְרִי; הָבֵל, הָבֵלִי; or shorten it, e. g. מֶלֶךְ, מֶלֶכִּי; קָבֵר, קָבֵרִי; חֶלֶק, חֶלְקִי; סֶפֶר, סֶפְרִי; קָדֵשׁ, קָדְשִׁי.

b. In the plural, the *light* suffixes are added to the absolute form, e. g. מֶלֶכִּי, קָבֵרִי; and the *grave* to the construct, e. g. מְלִיכָם, קְבֵרָם.

3. Nouns ending in הָ reject the final הָ on receiving a pronominal suffix (see § 489), e. g. מִקְנֶה, מִקְנֵי, מִקְנֵיךָ, מִקְנֵיךָם.

§ 592. In addition to the preceding paradigm, which exhibits the suffixes alone, we here present one showing the mode of their connection with nouns of both genders and numbers. For this purpose we have selected the nouns סוּס *horse*, סוּסָה *mare*, which suffer no internal change.

Paradigm of Nouns with Suffixes.

FEMININE.		MASCULINE.			
Plur.	Sing.	Plur.	Sing.		
		Singular.			
סִבְּרִי	סִבְּרִי	סִבְּרִי	סִבְּרִי	C.	1.
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	M.	} 2.
סִבְּרִיִּם	סִבְּרִיִּם	סִבְּרִי	סִבְּרִי	F.	
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	M.	} 3.
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	F.	
		Plural.			
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	C.	1.
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	M.	} 2.
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	F.	
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	M.	} 3.
סִבְּרִיָּה	סִבְּרִיָּה	סִבְּרִי	סִבְּרִי	F.	

REMARKS ON THE SUFFIXES OF NOUNS.

Singular Nouns.

§ 593. The suffix of the sec. pers. masc. sing. הָ is commonly added without a vowel of union, thus הָבְרָה (§ 590. 2.); but when the word is in pause, the accent is placed immediately before the suffix, which has the effect of changing the preceding () into () (§ 107. 3.), e. g. הָבְרָה, הָבְרָה. In a few instances this suffix receives הָ paragogic, e. g. יָרָה Ex. 13 : 16., שָׁמְרָה Jer. 29 : 25. In pause we find יָרָה, e. g. בָּפְרָה Ps. 139 : 5.; and once fem. מִלְּאֲכָה Nah. 2 : 14. מִלְּאֲכָה. A י appears inserted between the noun and suffix, viz. תְּהִלָּתָה Ps. 9 : 15.

§ 594. 1. The suffix of the third pers. masc. sing. is sometimes written הָ instead of הָ, e. g. בָּעִירָה Ex. 22 : 24., בָּסִתָּה v. 26., בָּרָה 32 : 17.; these the K'ri corrects, but not the following, viz. אֶהְיָה Gen. 12 : 8., כָּלָה Jer. 2 : 21. Ezek. 11 : 15. 20 : 40., לָחָה Deut. 34 : 7., שִׁירָה Ps. 42 : 9.

2. The Mappik of the suffix of the third pers. fem. sing. is occasionally omitted, and Raphe placed above הָ (§ 45), e. g. וְשָׁעָרָה Lev. 13 : 4., בָּהֶטְאָה Num. 15 : 28., עֹרָה v. 31., מִבְּתָההּ Prov. 21 : 22. Once אֶ- is found instead of הָ, viz. כָּלָה Ezek. 33 : 5.

§ 595. The suffix of the first pers. plur. is preceded in a few instances by (ו) as a vowel of union, e. g. מוֹדַעְתָּנוּ Ruth 3 : 2., קִימָנוּ Job 22 : 20.

§ 596. The suffixes of the sec. and third pers. fem. plur. sometimes take ה paragogic, e. g. כְּזַמְּרוֹכֶנָּה Ezek. 23 : 48, 49.; לְבִדְנָה Gen. 21 : 29., קְרִבְנָה 41 : 21., כְּלָנָה 42 : 36.

§ 597. A few nouns which form the construct by the addition of the vowel י, thus אֵב constr. אֵבִי, receive all the suffixes without a vowel of union, whose place this termination supplies (§§ 474, 587. 2.) The mode in which this is effected is shown in the succeeding article on Anomalous Nouns.

Plural Nouns.

§ 598. The suffix of the first pers. sing. added to plural nouns sometimes assumes the fuller form נִי, e. g. תְּהוֹמָנִי 2 Sam. 22 : 40. for תְּהוֹמִי; and once appears as י alone, viz. עֲדֹתִי Ps. 132 : 12. for עֲדֹתֵי.

§ 599. On receiving the suffixes of the sec. pers. sing., the intermediate י of the fem. plur. (see § 587. 2. b.) is occasionally omitted, e. g. masc. כְּגִבּוֹרֶתָּהּ Deut. 3 : 24. for כְּגִבּוֹרִיתָּהּ Deut. 28 : 59. for מִכּוֹתֶיךָ, fem. אֲחֵיֶיךָ Ezek. 16 : 52. for אֲחֵיִתֶיךָ. Sometimes before the feminine suffix ה the constr. term. י remains unchanged, e. g. אֲשֶׁרֶךָ Eccl. 10 : 17. for אֲשֶׁרֶיךָ; to which may be added the word שְׁלֵשְׁתֶּיךָ Ezek. 5 : 12., which, being a collective, and construed accordingly with a plural verb, assumes the plural form on taking the suffix (see § 587. 2. a.). To this suffix the characteristic י of the same gender is occasionally appended, the final י of the noun remaining without a vowel, e. g. תְּהִלּוֹתָאֵיכִי Ps. 103 : 3., חַיֵּיכִי v. 4., נְעִירֵיכִי v. 5.

§ 600. The suffix of the third pers. masc. sing. sometimes takes the form וּהוּ, in which case the terminating י of the plural construct is retained unchanged, e. g. גְּבוּרֵיהוּ Nah. 2 : 4., עֵינֵיהוּ Job 24 : 23.; or else the י is omitted, and the vowel retained, e. g. מַעֲלֵיהוּ Ezek. 43 : 17., רַעְיוּ Prov. 19 : 7. Job 42 : 10. Occasionally the Aramaic form וְהוּ occurs, e. g. תְּגִמּוּלוֹהִי Ps. 116 : 12.; though perhaps we should rather consider the ו and י as here transposed for תְּגִמּוּלֵיהוּ, which in the K'thikh is frequently the case (comp. 1 Sam. 19 : 22. Prov. 23 : 5.). Sometimes the final י of the noun is omitted on the reception of the ordinary suffix ו, e. g. בְּרִיךְוּ Ex. 35 : 11. for בְּרִיךְוִי, חָצִיר Ps. 58 : 8. for חָצִירִי, מִשְׁפָּחָו 2 Sam. 22 : 23. 1 Kings 6 : 37. for מִשְׁפָּחָוִי.

מְשֻׁמָּדִי Is. 49:13. for עֲנִיָּי. The feminine suffix of the third person sometimes takes אַ paragogic instead of הָ, e. g. אֲחִיקָהָ Ezek. 41:15.

§ 601. The suffix of the sec. pers. masc. plur. כֶּם is once in some editions preceded by וֹ, viz. תַּפְצִיחֵיכֶם Jer. 25:34. for תַּפְצִיחֵיכֶם; and occasionally י is omitted, e. g. מִקְנֵיכֶם Deut. 3:19. for מִקְנֵיכֶם. The feminine כֶּן is found with הָ paragogic, e. g. כְּסִתִּיכֶנָּה Ezek. 13:20.

§ 602. 1. The suffixes of the third pers. plur. likewise take הָ paragogic, e. g. masc. אֲלֵיהֶמָּה Ezek. 40:16., fem. נְיִוְתִירָהָּ 1:11. When added to the pronominal adjective לָּל all, which before the suffixes always shortens Hholem into Kibbutz (§ 101. 3. b.), the suffixes of this person sometimes assume the irregular forms masc. הֶם for הֵם, thus כָּלָהֶם 2 Sam. 23:6.; and fem. הֵנָּה for הֵן, thus כָּלָהֶנָּה 1 Kings 7:37., so likewise בְּחֻכֶּהָּ Ezek. 16:53.

2. The suffix of the third pers. masc. plur. is sometimes added to fem. plurals in the form proper for singular nouns (see §§ 597, 598), e. g. סְבִלָתָם Ex. 1:11. for סְבִלְתֵּיהֶם, so אֲחֻתָּם Ps. 74:4. Job 21:19., עֲלֻתָּם Is. 53:11.

§ 603. Nouns in the dual number receive the suffixes in precisely the same manner as in the plural.

ANOMALOUS NOUNS.

§ 604. A few Hebrew nouns present certain peculiarities of inflection which are not accounted for by the general rules already given. These, being of very common occurrence, deserve a particular notice; they are as follows:

אָב *father* forms the singular construct by adding וֹ, which on the reception of the suffixes serves as a vowel of union, e. g. constr. אָבִי; suff. אָבִיהָ, אָבִיר, אָבִי, אָבִי, אָבִי, אָבִי; plur. אָבוֹת; suff. אָבוֹתֵי (§ 556), אָבִיתָם, אָבוֹתָם Ex. 4:5. Jer. 31:32.

אָח *brother*, like אָב, thus constr. אָחִי; suff. אָחִיהָ, אָחִיר, אָחִי, אָחִי, אָחִי, אָחִי; plur. אָחִיָּם, אָחִיָּהָ; constr. אָחִי; suff. אָחִי, אָחִי, אָחִי, אָחִי, אָחִי, אָחִי.

אָחִיָּהָ *sister*, formed by affixing the fem. term. הָ by means of the vowel י to the preceding. This form it retains in the singular,

e. g. **אֲדוֹלָתָהּ**, **אֲדוֹלָתֵי** : but in the plural it takes **י** before **וֹת**, e. g. **אֲדוֹלָתֵי**; suff. **אֲדוֹלָתֵי**, **אֲדוֹלָתֵי**, as though from **אֲדוֹלָה**. **אִישׁ** *man* generally forms its plural from the obsolete singular **אִנְשִׁי**, thus **אִנְשִׁים**, constr. **אִנְשֵׁי**; the regular plural **אִישִׁים** is seldom used, and then conveys the accessory idea of *eminence, distinction* (see Ps. 141 : 5. Prov. 8 : 4.). The **י** of the later singular **אִישׁ** must not be considered as supplying the place of **נ**, to which it bears no kind of affinity, and with which it is never commuted : on the contrary the **נ** of **אִנְשִׁי** for **אִנְשֵׁי** is rejected, like that of the infinitive **אִנְשָׁה** (§ 77. 2.); and since the following final cannot receive Daghesh, the vowel (.) as a compensation is lengthened into (ִ). Comp. **סִיפָנִיָּה** = **סִיפָנִיָּה**, **קִימוֹשׁ** = **קִימוֹשׁ**. In the feminine form, after the addition of the characteristic termination **־הָ**, Daghesh can be and accordingly is employed, thus **אִשָּׁה**; the construct of this latter however adopts the mode of compensation followed by the masculine, viz. that of lengthening the vowel (.) into (ִ) (§ 102. 1. c.), thus **אִשָּׁה**.

אִמָּה *mother*; suff. **אִמִּי**, **אִמָּה**, **אִמָּהֶם**; plur. **אִמּוֹת**.

אִמָּה *maid-servant*. This constitutes an exception to the generality of feminine nouns, in preserving the characteristic **הָ** of the singular on the addition of the plural termination **וֹת** (see § 554. *note.*), thus **אִמָּהוֹת**, constr. **אִמָּהוֹת**.

אִשָּׁה *woman* for **אִנְשָׁה**; in the construct **נ** is compensated by lengthening (.) into (ִ), thus **אִשָּׁה**; suff. **אִשָּׁתִּי**, **אִשָּׁתָּה** or **אִשָּׁתְּךָ**; plur. **נָשִׁים**, formed by rejecting the **א** of the masc. plur. **אִנְשִׁים**. The form **אִשָּׁה** appears as an absolute in Deut. 21 : 11. 1 Sam. 28 : 7. Ps. 58 : 9.; the two first instances however may be considered as in the construct state. The regular plural **אִשָּׁהוֹת** appears only in Ezek. 23 : 44.

בַּיִת *house* = **בֵּית** = **בֵּית** (like **אִישׁ** = **אִנְשִׁי**); plur. **בָּתִּים** (*bōtīm*) for **בֵּיתִים**, constr. **בֵּיתִי**; this form is taken also on receiving the suffixes, e. g. **בֵּיתִיכֶם**, **בֵּיתֵיכֶם**, &c., Methegh being placed on the first syllable by § 25. 2.

בֶּן *son*; constr. **בֶּן**, also **בֶּן** Deut. 25 : 2. 31 : 23. Prov. 30 : 1. Jon. 4 : 10.; suff. **בְּנִי**, **בְּנִי**, **בְּנֵי**; plur. **בָּנִים**; constr. **בְּנִי**; suff. **בְּנִי**. In the construct form **בְּנִי**, which occurs Gen. 49 : 11., the final **י** may be considered as paragogic, as in the words **מִלְאָתִי** Is. 1 : 21., **רַבְרָתִי** Lam. 1 : 1., or as the termi-

nation of the plural construct for יָ; another form בְּנֵי appears Num. 24:3, 15., in which יָ is paragogic, as in בְּנֵי חָוִי Gen. 1:24.

בַּת *daughter* = בָּתָּל = בָּתָּלָה; suff. בָּתָּי for בָּתָּי, בָּתָּה; plur. בָּתוֹת; constr. בָּתִּי.

גֵּיל *valley*; constr. גֵּילָה; plur. גֵּילָהִים 2 Kings 2:16.; suff. גֵּילָהִי Eccl. 3:8.

אָב *father-in-law*: אָ, inserted before the suffix, as in אָבִי, &c., thus אָבִי, אָבִי. From this is formed the feminine אָמָה *mother-in-law*, in the same manner as אָמָה, which see.

יָמִים *day*: dual יָמִים; plur. יָמִים for יָמִים like the Chald. יָמִים Dan. 12:13., poet. יָמִים Deut. 32:7. Ps. 90:15.; constr. יָמִי; suff. יָמִי, יָמִי.

אָמָה *mother*: plur. אָמָה; suff. אָמָה, אָמָה.

אָמָה *mother*: constr. אָמָה, and reduplicated אָמָה Ex. 4:9. 7:19. 8:2. 2 Kings 5:12.; suff. אָמָה, אָמָה.

אָמָה *portion for* אָמָה from אָמָה: plur. אָמָה Neh. 12:47. 13:10., also אָמָה 12:44.; suff. אָמָה, אָמָה Eccl. 2:9.

אָמָה *month*: אָמָה; suff. אָמָה, אָמָה, אָמָה, אָמָה.

אָמָה *and*: plur. אָמָה, אָמָה Job 15:2.

אָמָה *head*: plur. אָמָה, suff. אָמָה Is. 13:2.

אָמָה *shew*: suff. אָמָה Deut. 32:1. and אָמָה 1 Sam. 24:24.

אָמָה *thou*: suff. אָמָה Is. 17:17.

אָמָה *and*: suff. אָמָה, אָמָה, אָמָה, אָמָה, אָמָה, אָמָה.

CHAPTER XI.

ADJECTIVES.

§ 605. *THE Adjective* (שֵׁם הַתואר), or word joined to a noun for the purpose of qualifying its meaning, can hardly be considered as an independent part of speech in Hebrew; since in this language it is merely a noun placed in apposition with the word to which it refers. Its derivation and inflection, therefore, do not require a detailed separate treatment.

§ 606. 1. As regards their derivation, Hebrew adjectives are nouns formed from neuter verbs, and consequently express a state of being, that is, some property or quality, e. g. חָכָם *wise* from חָכַם *to be wise*, קָטָן *small* from קָטַן *to be small*.

2. These attributives are placed in apposition with the nouns which they qualify, and usually agree with them in gender and number, e. g. אִישׁ חָכָם *a wise man*, אִשָּׁה חָכְמָה *a wise woman*; אֲנָשִׁים חֲכָמִים *wise men*, נָשִׁים חֲכָמוֹת *wise women*. To them are to be added all participial nouns, which serve as adjectives when placed in apposition with other nouns, e. g. גְּמָלִים מְנוּקוֹת *camels which suckle*, דֹּב שֶׁכֵּיל *a bear deprived of her young*.

§ 607. Besides the attributives properly so called, of which there are not many in Hebrew, we frequently find abstract nouns employed as attributives in construction with the nouns whose signification they restrict, e. g. הַר קָדֵשׁ *mountain of holiness*, i. e. *holy mountain*, עֵד שֶׁקֶר *witness of falsehood*, i. e. *false witness*.

§ 608. The inflections which adjectives undergo for the purpose of indicating the variations of gender, number, &c. being the same as those of other nouns, we have only to mention that the *comparative* degree is denoted by means of the preposition מִן prefixed to the noun with which the comparison is made, while the adjective itself remains unchanged, e. g. נְחָמֵד מִזָּהָב וּמִחֹק מִדְּבַשׁ *precious from gold, and sweet from honey*, i. e. *more precious than gold, and sweeter than honey*; and the *superlative* by prefixing the same participle to the adjective כָּל *all, every*, preceding the complement of the comparison, e. g. עָרוֹם מִכָּל חַיָּה *cunning from every beast*, i. e. *the most cunning of all beasts*. For a full treatment of this subject see Syntax, Chap. IV.

CHAPTER XII.

NUMERALS.

§ 609. THE Hebrew Numerals (שְׁמוֹת הַמִּסְפָּר) are for the most part to be regarded as attributives denoting *quantity*. They are divided into two principal classes, *cardinals* and *ordinals*.

CARDINAL NUMBERS.

§ 610. The *Cardinals* (מִסְפָּר יְסוּדִי) from *one* to *ten* inclusive present both a masculine and a feminine form, each of which undergoes changes in the construct similar to those of other nouns. They are as follows :

FEMININE.		MASCULINE.		
Constr.	Absol.	Constr.	Absol.	
אַחַת	אַחַת	אֶחָד	אֶחָד	One.
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם	Two.
שְׁלוֹשׁ	שְׁלוֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	Three.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת	Four.
חֲמִישׁ	חֲמִישׁ	חֲמִישָׁה	חֲמִישָׁה	Five.
שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	Six.
שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	Seven.
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	Eight.
תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַת	Nine.
עָשָׂר	עָשָׂר	עָשָׂר	עָשָׂר	Ten.

§ 611. In nearly all of these numerals some peculiarity of construction appears; but that which prevails to the greatest extent, and which is apt to strike us as the most singular, is that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns, thus שְׁלוֹשָׁה אַנְשִׁים *three men*, שְׁלוֹשׁ נָשִׁים *three women*.

§ 612. This mode of construction, which is peculiar to the Shemitish languages (it being found also in the Aramaic and Arabic), has occa-

sioned much perplexity to grammarians. The following attempt at its elucidation may therefore not be unacceptable. As the learned Schultens long ago observed (*Institutiones*, p. 217), the Hebrew numerals are in reality abstract nouns, and as such are of the feminine gender by signification, whether bearing the characteristic termination or not. Accordingly, when employed in connection with masculine nouns, they take the feminine termination **ה**, which shows that they are in effect independent feminine nouns; thus **שְׁלֹשָׁה בָּנִים** *a triad of sons*, i. e. *three sons*. The same form would be retained by these numerals before feminine nouns; but as they are then pointed out by means of the nouns with which they are connected as of the feminine gender, the characteristic termination becomes superfluous, and is dropped for the purpose of making a distinction between the genders as well in the numerals as in the nouns themselves, thus **שְׁלֹשׁ בָּנוֹת** *a triad of daughters*, i. e. *three daughters*. The word **עָשָׂר** *ten*, which is added to the units to form the numbers from *eleven* to *nineteen*, is put in the masculine before masculine nouns, the units preceding it from *three* onwards being already feminine; and in the feminine before fem. nouns, the units being already masculine, e. g. **חֲמִשָּׁה עָשָׂר בָּנִים**, **חֲמִשָּׁה עָשָׂר בָּנוֹת**.

Remarks on the Cardinals.

§ 613. For **אַרְבָּע** we find **אַרְבָּע** Gen. 48 : 22. Is. 27 : 12. Ezek. 33 : 30. Zech. 11 : 7.; constr. **אַרְבַּע**. Sometimes **א** is rejected, thus **רַבַּע** Ezek. 33 : 30.; and once in the K'thibh we have the form **אַרְבַּע** Ezek. 18 : 10. (comp. Sanscr. *eka*, Pehlv. *yek*). Fem. **אַרְבַּעַת** for **אַרְבָּעַת**, as **לֵלִית** 1 Sam. 4 : 19. for **לֵלִיתָ** (§ 77. 1 : b.); in pause **אַרְבַּעַת** Gen. 11 : 1. Plur. masc. **אַרְבַּעִים** Gen. 11 : 1. 27 : 44. 29 : 20.

§ 614. **שְׁתֵּי**, fem. **שְׁתֵּי**. 1. The Daghes in the **ת** of the feminine is usually considered to have arisen from the rejection of the **נ** of the original form **שְׁנַתִּים** or **שְׁנַתִּים** (§ 77. 2.). Some, however, maintain that the original was **שְׁנַתִּים**; but to this they are led by the word **מִשְׁתִּי** Judg. 16 : 28., in which **ת** appears without Daghes after Sh'wa mobile, while it receives one after Sh'wa quiescent, thus **מִשְׁתִּי** Jon. 4 : 11. Neither of these explanations is perfectly satisfactory; for an anomaly still remains in the reception of Daghes by an aspirate after Sh'wa mobile. Our own opinion on the subject is, that although a **נ** has been rejected from the original form, the Daghes in **ת**, which as it occurs after Sh'wa must necessarily be Daghes lene (§ 37), like

every other of its kind is purely euphonic, i. e. is employed solely for the purpose of removing the original aspiration of the letter in which it is inscribed (§ 36). The necessity of this arises from the difficulty experienced in uttering an aspirate ר in conjunction with a sibilant (§ 74. 2.), in consequence of which recourse is had to the expedient of depriving the lingual of its aspiration, although by the general rules for the insertion of Daghes lene this would not be required. A like principle of euphony sometimes gives rise to the insertion of Daghes lene, contrary to general usage, in the first of two concurrent aspirates at the beginning of a word, when preceded by a word terminating in a vowel and with a conjunctive accent (§ 39. 4.). 2. When connected immediately with a noun, the masculine construct rejects the ם of the absolute, e. g. שְׁנֵי גֵיִים Gen. 25 : 23.; but when followed by another numeral, this letter may be retained, e. g. שְׁנֵים עָשָׂר Gen. 17 : 20. Num. 7 : 84. The same is the case with the feminine, e. g. שְׁתֵּי נָשִׁים Gen. 4 : 19., שְׁתֵּים עָשָׂרָה Num. 7 : 84.

§ 615. In the numerals from *three* to *ten* the feminine termination ה is hardened into ח (§ 572). The construct שְׁלֹשָׁה is found also with feminine nouns, e. g. שְׁלֹשָׁה נָשִׁי Gen. 7 : 13., לְשֹׁלֶשֶׁת אֱוִיֵּיהֶם Job 1 : 4.; with suffixes שְׁלֹשָׁתָם, שְׁלֹשָׁתָם Num. 12 : 4. For שְׁבַעַה we have שְׁבַעַה Job 42 : 13.

§ 616. The numerals אַרְבַּע and שְׁבַעַה take the dual form when denoting *reduplication*, e. g. אַרְבַּעַתִּים *fourfold* 2 Sam. 12 : 6., שְׁבַעַתִּים *sevenfold* Gen. 4 : 24.

§ 617. The cardinal numbers from *eleven* to *nineteen* are formed by placing after the respective units the number עָשָׂר before masculine and עָשָׂרָה before feminine nouns. Thus,

FEMININE.		MASCULINE.	
עָשָׂרָה	{ אֶחָד עֶשְׂתֵּי	עָשָׂר	{ אֶחָד עֶשְׂתֵּי <i>Eleven.</i>
עָשָׂרָה	{ שְׁתֵּים שְׁתֵּי	עָשָׂר	{ שְׁנֵים שְׁנֵי <i>Twelve.</i>
עָשָׂרָה	שְׁלֹשׁ	עָשָׂר	שְׁלֹשָׁה <i>Thirteen.</i>
עָשָׂרָה	אַרְבַּע	עָשָׂר	אַרְבַּעַה <i>Fourteen.</i>
עָשָׂרָה	חֲמִשׁ	עָשָׂר	חֲמִשָּׁה <i>Fifteen.</i>
עָשָׂרָה	שֵׁשׁ	עָשָׂר	שֵׁשָׁה <i>Sixteen.</i>
&c.		&c.	

§ 618. The tens are formed from the units by affixing the plural termination ים; except עשרים *twenty*, which is the plural of עשר *ten*. Thus,

ששים	<i>Sixty.</i>	עשרים	<i>Twenty.</i>
שבעים	<i>Seventy.</i>	שלשים	<i>Thirty.</i>
שמונים	<i>Eighty.</i>	ארבעים	<i>Forty.</i>
תשעים	<i>Ninety.</i>	חמשים	<i>Fifty.</i>

§ 619. When compounded with units, these latter are placed either before or after the tens, the last word receiving ו conjunctive, thus אחד ועשרים or עשרים ואחד *twenty-one*. The form remains the same whether connected with masculine or with feminine nouns.

§ 620. The word מאה *hundred* is feminine; constr. מאת, dual מאות, plur. מאות. Once in the K'thibh ה is changed into ו, viz. מאות 2 Kings 11:4, 9. The hundreds are numbered by placing before the word מאות the numerals proper to feminine nouns, thus תש מאות, שלש מאות.

§ 621. The word אלף *thousand* is masculine; dual אלפים, plur. אלפים. The units by which it is numbered are those of masculine nouns, thus אלפים, אחד עשר אלפים, שלשת אלפים. It will be perceived that the numerals preceding the words מאות and אלפים are placed in the state of construction; which is the effect of the close connection existing between the different parts of compound numerical expressions. The last term (viz. מאות or אלפים) may be put, like the units, either in the absolute or construct state.

§ 622. The word רבוא *ten thousand, myriad*, רבבה Deut. 32:30., is feminine; dual רבותים, plur. רבאות. In expressing compound numbers we may either begin with the units, and proceed to the numbers of larger denominations, in the order of their magnitude, e. g. שתיים ושלשים Gen. 5:18.; or a different arrangement may be adopted, e. g. מאת וחמשים אלה ושלשת אלפים ושש מאות 2 Chron. 2:16., אלה ושב מאות וחמשה ושלשים שקל Ex. 38:25. Accordingly, to designate the current year we might make use of either of the phrases, אלה ושלמה מאות וארבעים ושתי שנה, or שנים וארבעים ושלמה מאות ואלה שנה.*

* The rabbinical writers employ the letters of the alphabet after the manner of the ancient Greeks for the purpose of numerical notation. The units from 1 to 9 are represented by the letters א—ט, the tens from 10 to 90 by י—ז, the hundreds from 100 to 400 by ק—ד (see the table, p. 3.). The intermediate numbers

ORDINAL NUMBERS.

§ 623. The Hebrew *Ordinals* (מספר סדרי), like those of other languages, are derived from the Cardinals. This is effected by affixing to the cardinals from *two* to *ten* inclusive the termination י (see § 515. 3.), and inserting the same vowel between the second and third radicals. The masculine plural of the ordinals ends in ים (§ 550), the feminine singular in ית (§ 494. I. 2.), and the feminine plural in יות (see § 554). Thus,

שְׁשִׁי	<i>Sixth.</i>	רִאשׁוֹן	<i>First.</i>
שְׁבִיעִי	<i>Seventh.</i>	שֵׁנִי	<i>Second.</i>
שְׁמִינִי	<i>Eighth.</i>	שְׁלִישִׁי	<i>Third.</i>
תְּשִׁיעִי	<i>Ninth.</i>	רְבִיעִי	<i>Fourth.</i>
עֲשִׂירִי	<i>Tenth.</i>	חֲמִישִׁי	<i>Fifth.</i>

Remarks on the Ordinals.

§ 624. ראשון *first*, Job 15 : 7. for ראש, formed from ראש *head*, chief, *first*; fem. ראשונה, once ראשונה Josh. 21 : 10. for ראשונה, and once ראשונות Jer. 25 : 1.

§ 625. שני *second*; plur. שניים Gen. 6 : 16. Num. 2 : 16.

§ 626. The ordinals differ in form from the cardinals only as far as *ten*; for the mode of indicating the remainder, see Syntax, § 944.

from 11 to 19, 21 to 29, &c. are denoted by placing after י, כ, &c. the additional unit required; thus יא $10+1=11$ (except that for the number 15, instead of the regular combination יז $10+5$, which are the initial letters of the name יחידה, the letters טו $9+6$ are employed), כא $20+1=21$, &c. These again are affixed to the hundreds, to denote the intermediate numbers, thus קא $100+1=101$, קיא $100+10+1=111$, &c. The later Jewish authors also represent the hundreds from 500 to 900 by adding to ר 400 the letter required, thus רח $400+100=500$; the more ancient writers, however, including those of the Masora, employed for this purpose the five final letters of the alphabet, thus ך 500, ם 600, ן 700, ף 800, ץ 900. The thousands are denoted by the units with two dots placed above them, thus א̇ 1000, ב̇ 2000, &c. The current year would therefore be represented by אהמב 1842. The Jewish books are dated from the creation of the world, which makes the present year according to their computation 5602; the 5000 however is usually omitted in writing, and this is intimated by the explanatory phrase לפרט קטן by the *small number*, abbreviated לטק, thus אהב לטק A. M. 5602, i. e. A. D. 1842.

FRACTIONAL NUMBERS.

§ 627. Of the *Fractional Numbers* (מִסְפָּר הַחֲלָקִי) the following only have forms peculiar to themselves, viz. חֲצִי *one half*, constr. חֲצִי, fem. מַחְצִית *one fourth*, or רִבֵּעַ or רִבְעָה *one fifth*, חֲמִישׁ *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for when employed as fractions, they are placed *before* and in construction with the noun, instead of after it, e. g. שְׁנֵה הַרְבִּיעִית *the fourth year*, רְבִיעִית הַשָּׁנָה *a quarter of the year*. As the fractional numerals are all abstract nouns, the feminine forms of the ordinals are employed exclusively for their representation. For all further particulars regarding the numerals, see Syntax, Chap. XI.

CHAPTER XIII.

THE ARTICLE, ETC.

DEFINITE ARTICLE.

§ 628. *The Definite Article* (הַא הַיָּדִיעַ), or that particle by means of which an indefinite noun is rendered definite, consists in Hebrew of a prefixed ה, which is generally accompanied by (_), and followed by Daghesh in the initial letter of the word to which it is attached, e. g. סֵפֶר *a book*, הַסֵּפֶר *the book*. This ה is a fragment of the personal pronoun הוּא, which takes the homogeneous vowel of its principal letter ו (see p. 87) only while constituting an independent word: for when as a definite article it is prefixed to a noun or adjective, it resumes the simple vowel *a* of the verbal root from which it derives its origin (§§ 113, 214. 1.); whence we have the form הַסֵּפֶר, which by § 77. 3. becomes הַסֵּפֶר, Daghesh forte being inserted in the succeeding letter by § 32, in order to preserve the short vowel (_).*

* A few vestiges of the original form are still to be met with, e. g. הוּרִיר 1 Sam. 30:24., הוּרִירֵי Jer. 29:23.

§ 629. 1. When the initial letter of a noun receiving the definite article is a guttural which cannot take Daghesth, the short vowel (_) of the article is generally lengthened into its corresponding (_) (§ 84. 3.), e. g. הָאָרֶץ for הַאָרֶץ, הָהָר for הַהָר, הָעֵיר for הַעֵיר, הָרֹאשׁ for הַרֹאשׁ. Often, however, (_) is retained before the comparatively strong ה, e. g. הַחֶרֶב, הַחֶשֶׁךְ (§ 85. 2.); seldom before the weaker ה, e. g. הַחַיִּל, הַחַיִּז, הַחַיִּל; and in a few instances before ע, e. g. הַעֲזָבִים Prov. 2 : 13, 17.

2. When an initial guttural, especially of a dissyllable, is accompanied by the vowel (_), the (_) of the article is changed in general into its modification (_), in order to give distinctness to the enunciation of the two successive gutturals (§ 101. 1. b.), e. g. הָעֲרִים, הָהָרִים.

§ 630. When the initial letter of the word receiving the article is destitute of a vowel, Daghesth may be inserted or omitted (§ 33. 1.), e. g. הַלְלוּיִם, הַסְפָּרִים, הַיְרִיעָה.

§ 631. 1. When preceded by one of the inseparable prepositions ב, כ, ל, the article ה is rejected by § 77. 3., and its vowel given to such preceding letter, e. g. בְּהֶדְרָה for בַּהֶדְרָה, כְּעֶפֶר for כַּעֶפֶר; כְּמִים for כַּמִּים, לְהָאָרֶץ for לַאָרֶץ.

2. In some instances, however, the article is not rejected, and consequently the Sh'wa of the preposition is retained. This occurs but seldom with ב, e. g. בְּהַשְׁמִים Ps. 36 : 6., בְּהֶדְרָה Neh. 9 : 19. : more frequently with כ before the word הַיּוֹם, e. g. כְּהַיּוֹם Gen. 39 : 11. Deut. 6 : 24. 1 Sam. 9 : 13. Jer. 44 : 22. Neh. 5 : 11. 9 : 10. (although even in this case it is occasionally rejected, e. g. כְּהַיּוֹם Gen. 25 : 31, 33.); seldom before any other word, e. g. כְּהַחֲכָם Eccl. 8 : 1. : and sometimes with ל, e. g. לְהַנְצִיחַם Ezek. 47 : 22., לְהַחֲזִיקָה Neh. 12 : 38., לְהַרְמָה 1 Chr. 20 : 6, 8., לְהַעֲם 2 Chr. 10 : 7.

DEMONSTRATIVE PRONOUNS.

§ 632. 1. The *Demonstrative Pronouns* (כְּפִי הָרִמָּז) in Hebrew distinguish both gender and number. The chief constituent element of the *near demonstrative* is the sibilant ז, to which when referring to a masculine noun is affixed the weak letter ה resting in the vowel (_) as a masculine termination (see § 569. a. note.), thus זֶה *this, hic*; occasionally instead of ה is taken the weak letter ו resting in its homogeneous vowel u, thus זֶה Hab. 1 : 11. Ps. 12 : 8. When referring to a feminine noun, it receives the feminine termination ה (§ 494. I. 2.),

thus **חַי** *this, here*. Sometimes it appears without **ח**, and with the semi-vowel **י** instead of **ח**, on account of the accompanying vowel *e*, thus **יִי** Hos. 7: 16. Ps. 132: 12.; and sometimes in Ecclesiastes with **ה**, e. g. **יִה** Eccl. 2: 2, 24. 5: 15, 18. 7: 23. 9: 13.

2. The plural of this demonstrative, which is the same in both genders, is expressed by ל with the semi-vowel א prefixed, thus אל *these*, which besides the Pentateuch appears only in 1 Chron. 20 : 8. Much more frequently ה- is affixed, when ל receives Dagghesh in order to preserve the original mixed syllable (§ 32), thus אלֶּה; a formation precisely similar to that of הַמָּוֶה from הָם (see § 123).

§ 633. The article is regularly prefixed to these pronouns when they are placed as qualifying attributives after a definite noun, e. g. **הַדֶּבֶר הַזֶּה**, **הַדְּבָרִים הָאֵלֶּה**, **הַדְּבָרִים הַלְלוּ**. In some instances the liquid **ל** is inserted after the article, to form a remote demonstrative, thus masc. **הַלֵּזָה** *that*, Gen. 24 : 65. 37 : 19. ; and once we find the fem. form **הַלֵּזָה** Ezek. 36 : 35. Occasionally the final **ה** of the masculine is omitted, thus **הַלֵּזָה** masc. Judg. 6 : 20. 1 Sam. 14 : 1. 17 : 26. ; once employed as fem., 2 Kings 4 : 25. But in general the remote demonstratives are expressed by a personal pronoun with the article prefixed, thus **הַזֶּה** *that*, **הָאֵלֶּה** *those* (see § 892).

RELATIVE PRONOUNS.

§ 634. The definite article ה prefixed to a participle or verb supplies the place of a *Relative Pronoun* (כְּפִי הַמְצִיחַ), e. g. הַחֹלֵךְ *who walks*; lit. *the (person) walking*, הַהֹלֵכָא *who went* (see § 726. *et seqq.*).

§ 635. When standing for a noun, the relative is expressed by the separable particle **וְהַ** *who, which*, of both genders and numbers, e. g. Gen. 1 : 12, 21. 6 : 4. 19 : 8. For its use and construction, see **Syntax**, Chap. IX.

§ 636. The principal letter of **וְ**, viz. **ו**, is employed as a relative prefix to nouns, pronouns, and verbs. It is accompanied in general by the vowel (**ו**), and occasionally by (**ו**), in either of which cases the letter following, unless a guttural, receives Dagghesh forte (§ 33. 1.); it also appears sometimes with (**ו**), and in a few instances without a vowel. Accordingly we have the following four forms in which this prefixed relative is found, viz. **וְ**, **וּ**, **וֹ**, and **וֶ**. It occurs chiefly in Canticles and Ecclesiastes, where it is used almost to the exclusion of the separable **וְ**, and occasionally in some of the other late writings,

e. g. שָׁעַל Judg. 7 : 12., שָׁכָה, שִׁיחָה, Ps. 144 : 15., שָׁאֵל 146 : 5., שָׁדוֹן Job 19 : 29., שָׁקִינָה, Lam. 2 : 16., שָׁחַם Eccl. 3 : 18. It is found also a few times in the book of Judges, e. g. שָׁקְמָתִי Judg. 5 : 7., שָׁאֲחָה 6 : 17. In a few instances ש appears with the liquid ל for ר (see § 73. 4.), e. g. בְּשָׁלְמִי on whose account, Jon. 1 : 7., בְּשָׁלִי on my account. Once שָׁל אֲשֶׁר Eccl. 8 : 17.

§ 637. Another relative exists in the pronoun כִּי *who, which, what* (*qui, quæ, quod*), Gen. 3 : 19. 4 : 25. Is. 54 : 6. 57 : 20. Ps. 22 : 31. This word however is employed more frequently as a particle, signifying *that, so that* (*quodd*); in which sense also אֲשֶׁר is often used. See § 1091.

INTERROGATIVE PRONOUNS.

§ 638. In Hebrew there are two *Interrogative Pronouns* (כְּפָנֵי הַשְּׁאֵלָה) כִּי *who?* and מַה *what?* the first relating to *persons* only, the latter to *things*.

§ 639. Although the pronoun מַה is most frequently accompanied by (ַ), it also takes either (ִ) or (ֶ). *a.* When the initial letter of the following word is a guttural not accompanied by (ַ), the pronoun takes (ֶ), e. g. מַה־אֵנוּשׁ Ps. 8 : 5. Job 7 : 17., מַה אֶפְעַל v. 20., מַה־רָּבִי Ps. 3 : 2., מַה רָּב, 31 : 20. *b.* When connected by Makkeph with a word beginning with ה or ח, (ִ) is sometimes employed, e. g. מַה־דִּוְּאָה Num. 16 : 11., מַה־הַפְּצוּ Job 21 : 21.; occasionally also without Makkeph, e. g. מַה הַשְּׂאֲתִי Gen. 31 : 36. *c.* When followed by a guttural with (ַ), (ֶ) is generally taken for the sake of distinctness (§ 101. 1. *b.*), e. g. מַה־עֲשִׂיתָ וּמַה־הִטָּאתִי Gen. 20 : 9., מַה־הִלָּךְ Ps. 89 : 48.; and occasionally, though seldom, when followed by another letter, e. g. מַה כְּבוֹדִי Ps. 4 : 3., מַה לֹּא Job 7 : 21., מַה מִּשְׁפָּט 2 Kings 1 : 7., מַה עַל־מַה חָפִי Is. 1 : 5. *d.* Generally, however, when followed by any other letter than a guttural, מַה takes (ִ); and as the final ה of this pronoun, which is almost always connected with the following word by Makkeph, is not regarded in its pronunciation, the initial letter of the following word takes Daghesh forte (§ 33. 1.), e. g. מַה־דִּוְּאָה Gen. 12 : 18., מַה־יִּקְרָא 2 : 19., מַה־לָּךְ 21 : 17., מַה מִּצָּאתָ 31 : 37., מַה מַּעֲשִׂיכֶם 46 : 33., מַה־פִּשְׁעִי 31 : 36.

§ 640. In some instances this pronoun is connected with the following word so as to form with it but one; and then ה is rejected, e. g. מַה־הָ Ex. 4 : 2. for מַה־הָהּ, מַלְכֶם Is. 3 : 15. for מַה־לְכֶם, מַה־לְעָה Mal. 1 : 13. for מַה־תְּלַעָה.

§ 641. This particle occasionally receives the prepositions בְּ , כְּ , לְ , when it takes for its vowel either *a* or *e*. The two first, בְּ and כְּ , are usually accompanied by ($_$), which is followed by Daghesh in the initial letter of the pronoun, e. g. בְּמֶה Ex. 22 : 26. 33 : 16., כְּמֶה Gen. 47 : 8. Job 13 : 23, כְּמֶה Zech. 7 : 3. : the last, לְ , takes ($_$), whether followed by Daghesh or not, e. g. לְמֶה Ps. 49 : 6. 2 Sam. 2 : 22., לְמֶה 1 Sam. 1 : 8.

HE INTERROGATIVE.

§ 642. The letter ה is used also as an interrogative prefix to verbs, nouns, or particles, and corresponds to the Latin *an ? num ?* It is then termed *He Interrogative* (הַהֲשִׂאָלָה).

§ 643. This prefix is generally accompanied by the compound Sh'wa ($_$), e. g. הַשְׂמִיר אֵלַי *am I the guardian ?* Gen. 4 : 9., הַנִּמְצָא *can there be found ?* 41 : 38., הַזֶּה *is this ?* 43 : 29., הַמִּבְּלִי *because not ?* Ex. 14 : 11.

§ 644. Before a guttural ($_$) is usually taken, in order that both letters may be sounded distinctly, which could not be done were ה to retain the Sh'wa, as the voice must then pass quickly to the letter following (§§ 391, 413), e. g. הָאֵרָח Job 22 : 15., הָהִימִיר Jer. 2 : 11., הָהִיירָם Num. 31 : 15., הָעֵת Hag. 1 : 4. ; and in one instance before the weak letter י , viz. הַיֵּיטֵב Lev. 10 : 19. for הֵיטֵב .

§ 645. Before a guttural with ($_$), like the article it generally takes ($_$) (see § 629. 2.), e. g. הָאָמִיר Ezek. 28 : 9., הָהֵשֵׁב Gen. 24 : 5., הָחֶפֶץ Ezek. 18 : 23.

§ 646. Before a vowelless letter, it retains only the ($_$) of the compound Sh'wa ($_$), in order to avoid the concurrence of two Sh'was, e. g. הַכּוֹנֵה Gen. 34 : 31., הַלְמַעֲנָה Job 18 : 4. ; and frequently the initial letter receives a Daghesh, e. g. הַבְּרֵב Job 23 : 6., הַלְבָּן Gen. 17 : 17. ; הַכְּצַעֲקָה 18 : 21., הַפְּחָת 37 : 32.

HE DIRECTIVE.

§ 647. The letter ה , which when placed at the beginning of a word has the power of singling it out from others of its class, and rendering it definite, when added to the end of a noun, and resting in ($_$), signifies direction *towards* the object which the noun denotes, thus הַבֵּית

the house, הַבַּיְתָה to the house (*olxóvde*); הַהָר the mountain, הַהָרָה to the mountain. From this it receives the name of *He Directive*, or, as it is usually termed, *He Local*.

§ 648. As this suffix is connected very loosely with the noun, the last syllable of which retains its accent (§ 56. 1.), it exerts but little influence on the vowels of the word, e. g. צָפוֹן north, צָפוֹנָה northward; חָרָן Haran, חָרָנָה to Haran; שָׁם there, שָׁמָּה thither; יָם sea, יָמָּה seaward, i. e. westward. It chiefly affects the vowel immediately preceding: this, when short and making a mixed syllable, is rejected on the addition of the directive particle, the (ָ) in which the latter rests being given to the final letter of the noun (§ 104. 2.), e. g. בַּיִת, בַּיְתָה; שָׁמַיִם, שָׁמַיְמָה. This is especially the case with Cegholate nouns, e. g. נָגַב, נָגַבָה; קָדָם, קָדָמָה; חָרָשׁ, חָרָשָׁה; which sometimes shorten the first vowel also, e. g. אָרֶץ, אָרֶצָה. The rejection occasionally takes place when the vowel is long, e. g. מִזְרָח, מִזְרָחָה Ex. 27:13. and מִזְרָחָה Deut. 4:41. When the ultimate syllable of the noun commences with a vowelless consonant, its vowel, whose rejection would cause the concurrence of two consonants neither immediately preceded nor accompanied by a vowel, is shifted to the first of them, e. g. שָׁכָם, שָׁכָמָה Hos. 6:9. In the following instance (ָ) is changed into (ֵ) by § 101. 1. b.), viz. פָּדָה, פָּדָהָה.

§ 649. The words מַעֲלָה upwards, מַטָּה downwards, generally receive also the directing particle ל, which is prefixed for the sake of emphasis, thus לַמַּעֲלָה, לַמַּטָּה. The same is the case with the word לַשְׂאוּלָה to hell, Ps. 9:18. It also occurs with the preposition ב, e. g. בַּחֲרָשָׁה 1 Sam. 23:15, 18, 19.

CHAPTER XIV.

THE PARTICLES.

§ 650. *Particles* (מְלִים) are words which do not represent ideas of actions, things, or attributes, as verbs, nouns, and adjectives; but are employed merely for the purpose of pointing out the various relations existing between one notional word and another, and one sentence and another, and thus serve to give clearness and precision to discourse. As these words do not belong to what may be called the essential part of language, it is obvious that they can be the most easily dispensed with, and that a language in its earlier stages of existence, before accuracy of expression has become an object, must necessarily be poor in particles, the number of which however gradually increases as the desire for perspicuity becomes more and more sensibly felt; so that the quantity and variety of particles in a language serves in some measure as the standard of its cultivation. Accordingly, as might have been anticipated, the Hebrew, which reached a certain degree of refinement while a living tongue, has a moderate number of particles. Of these but few are primitives, the majority being derived from other parts of speech.

§ 651. The Hebrew particles may be divided according to their various offices into,

§ 652. Adverbs, or words used to qualify the meaning of verbs and adjectives, e. g. הֵרֵבָה הֵאָכַל *he ate MUCH*, הֵאָחַזר מְעַט *he left LITTLE*, גָּדוֹל מְאֹד *VERY great*.

§ 653. Prepositions, words or fragmentary prefixes used to show the relation borne to a noun or pronoun by a preceding word, e. g. וַיֵּלֶךְ *he went INTO the house*, אִישׁ כְּלִבּוֹ *a man AFTER his own heart*, מִזְמוֹר לְדָוִד *a song OF David*, וּמִלְכִּים מִמֶּנּוּ יֵצְאוּ *and kings shall issue FROM thee*, וַחֲשֹׁךְ עַל פְּנֵי תְהוֹם *and darkness (was) UPON the face of the deep*.

§ 654. Conjunctions, words or fragmentary prefixes used to connect entire sentences or their principal members, e. g. וַיְהִי הֶבֶל רֹעֵה צֹאן וַיְהִי אֶבֶר אֹדֶמָה *Abel was a keeper of sheep, AND Cain was a tiller of the soil*, וְנַעֲשֶׂה לָנוּ שֵׁם פֶּן נִפְרָץ *let us make ourselves a name, LEST we be scattered*, אֲזָן שָׁמַע מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת *then sang Moses AND the children of Israel this song*, וַיֵּם רָאָה הַיָּם *the sea saw (it) AND fled*.

§ 655. Interjections, or words employed as exclamations, to express some strong emotion, e. g. הוֹי אֶרִיאֵל *woe to Ariel!*

§ 656. We will now discuss the several species of particles separately, showing from which parts of speech and in what manner they are derived.

ADVERBS.

§ 657. *Adverbs* (תַּאֲרֵי הַפֻּעַל), as we have already observed, are words used to qualify verbs or adjectives. Some are derived from verbs. Of these the greater number are from the infinitive, e. g. infin. Kal, טוֹב *well* from טוֹב *to be good*; infin. Pi'hel, מְהֵרָה *quickly* from מְהֵרָה *to hasten*; infin. Hiph., הַיטֵב *well, correctly* from הַיטֵב *to be good*, הַרְבֵּה *much* from רַבָּה *to be numerous*. A few are from the imperative, e. g. הָבָה *come* from יָהֵב *to give*, לָכֵה *come on* from לָכֵךְ *to walk*, רְאֵה *lo, behold* from רָאָה *to see*; and the following from the future, viz. אֲכַן *surely*, lit. *I affirm*, fut. apoc. Hiph. of נָחַן *to stand firm*.

§ 658. Of the adverbs derived from nouns, which constitute a large majority, some are employed in the singular without any change of form, e. g. אֵין *only* from אֵין *cessation*, בְּטַח *confidently* from בְּטַח *confidence*, עַד *not yet* from עַד *beginning*, יַחַד *together* from יַחַד *union*, כָּלָה *surely, entirely* from כָּלָה *completion*, כֵּן *correctly* from כֵּן *right, just*, מְאֹד *very* from מְאֹד *strength*, מְעַט *little* from מְעַט *smallness*, נָצַח *for ever* from נָצַח *perpetuity*, סָבִיב *around* from סָבִיב *circuit*, רֵגַע *suddenly* from רֵגַע *moment*, רַק *merely* from רַק *thinness*, תָּמִיד *continually* from תָּמִיד *perpetuity*, תִּמְּוֹל *yesterday*.*

§ 659. A few nouns are employed adverbially in the plural, e. g. מִישְׁרִים *righteously* from מִישְׁרִים *righteousness*, פִּלְאִים *wonderfully* from פִּלְאִים *wonder*; חֲלִיפוֹת *alternately* from חֲלִיפוֹת *change*.

§ 660. Adverbs derived from nouns by means of a change, are formed,

§ 661. By affixing to the noun the termination ׀ or ׀, e. g. אֱמִנָּה *truly* from אֱמֶן *truth*, חֲנָם *gratis* from חֵן *grace, favour*, בְּיָמָם *by day* from יוֹם *day*, רִיקָם *emptily* from רִיק *empty, empty-handed*, פְּתוּאָם

* In Arabic many nouns are used adverbially in the accusative, thus طَوْعًا *obedience*, طَوْعًا *willingly*; كَرْهًا *hindrance*, كَرْهًا *unwillingly*. Comp. the Greek τῇ ἀρχῇ. These may all be explained by supposing the ellipsis of a preposition, thus בְּבִטָּח *confidently* = בְּבִטָּח *with confidence*.

(= מֶרְעֵם) *suddenly* from מֶרְעֵם *moment* (comp. Is. 29 : 15.), יֶשְׁלֶשֶׁם *the day before yesterday* (three days ago) from שְׁלֹשׁ *three*.

§ 662. By affixing the termination יָיִת, e. g. אַחֲרֵיכִי *backwards* from אַחֲרֵי *in* אַרְמִיָּה *in Aramaic* from אֲרָם *Aramæa*, אֲשֶׁר־יִדְיָה *in Ashdodish* from אֲשֶׁר־יָדָה *Ashdod*, יִדְיָה *in Jewish* (or Hebrew) from יְהוּדָה *Judea*, קָדְרָנִית *mournfully* from קָדַר *mourner*; קִדְמִיָּה *uprightly* from קִדְמָה *height*.

§ 663. In one instance by affixing a personal pronoun, viz. יִדְדֵּךְ = יִדְדֵּי יְהוָה *together* (in its union) from יָדָה *union* and the pronominal suffix יָיִת, written fully only in Jer. 46 : 12, 21. 49 : 3.

§ 664. By prefixing a preposition, e. g. מְאֹד *exceedingly* from מֵאֹד *strength*, כְּאֵין *almost* from אֵין *nothing*, לְאֵט *softly* from אֵט *murmur*, לְבַד *apart* from בַּד *separation*, לְבִטָּח *confidently* from בִּטָּח *confidence*, לְנֶחָם *straight forwards* from נֶחָם *presence*, לְנֶצַח *for ever* from נֶצַח *eternity*, לְשָׁלֵם *peaceably* from שָׁלֵם *peace*.

§ 665. The number of negative and affirmative adverbs is very limited. Some of those which must have been needed from the first are primitive. The negatives are אַל *not*, לֹא *no, not* (א *privativum* whether prefixed or affixed expressing negation), אֵין *no*,* בְּלִי or בְּלִיָּה *without*. The affirmatives are יֵשׁ (= *yes*) *it is*, כֵּן *thus*.

PREPOSITIONS.

§ 666. *Prepositions* (מְלִי יְחִיחִים) in Hebrew are words placed before nouns or pronouns, or more commonly fragments of words prefixed to them, in order to point out the kind of relation existing between them and some preceding word. They are termed *separable* or *inseparable*, according as they constitute independent words, or are prefixed to the noun or pronoun which serves as the complement of the relation.

§ 667. 1. The separable prepositions are mostly derived from nouns with little or no change, e. g. אַחֲרֵי pl. אַחֲרֵי *behind* from אָחָר *hinder part*, בֵּין *between* from בֵּינָם *interval*, מִלְּפָנֶיךָ *opposite* from מִלְּפָנֶיךָ *front*, מִן or מִן *from* from מִקְצֵה *portion*, עַד *unto* from עַד *progress*, עַל *upon* from עַל *height*. 2. Others are primitive, e. g. אֵל *to*, בְּעַד or בְּעֵד *by, near*, נֶגֶד *before*, לְבַד *id.*, עֲמֹת *near*, תַּחַת *beneath*.

* For the differences in the use and signification of the negatives, see Syntax, Chap. XVIII.

§ 668. The inseparable prepositions, which occur by far the most frequently, are primitive particles, consisting of single letters, which are prefixed to words, instead of being merely placed before them. They are **ב** *in, by*, **כ** *like, as*, **ל** *to, of*, **מ** *from* for **מן** (see § 673).

§ 669. These fragments are prefixed to certain nouns and particles to form new particles, e. g. with **ב** are formed **בְּגִלַּל** *because of*, **בְּקֶרֶב** and **בְּחִוּף** *in the midst of*; with **כ** **כְּאִשֶּׁר** *like, as*, **כְּמוֹ** *like*, **כֵּן** *even so*; with **ל**, **לְמַטָּה** *downwards*, **לְמַעְלָה** *upwards*, **לְעֵת** *at the time*, **לְפָנַי** *before*; with **מ**, **מֵאֵל** *from*, **מֵעַל** *above*, **מִתַּחַת** *beneath*. In a few instances an additional **מ** is prefixed, e. g. **מִלְמַטָּה**, **מִלְמַעְלָה**, **מִלְפָּנַי**.

§ 670. 1. The three fragmentary prepositions **ב**, **כ**, **ל**, are regularly prefixed with Sh'wa, e. g. **בְּבַיִת** *in a house*, **בְּסֵפֶר** *with a book*, **לְדָוִד** *to or of David*; **כְּמֹשֶׁה** *like Moses*; but when they are added to a noun which has the definite article **ה**, this latter is rejected by § 77. 3., and its vowel given to the preposition, e. g. **בְּהֶרֶב** for **בְּהֶרֶבֶה**, **לְדָוִד** for **לְדָוִדֶה**, **לְאַרְצָךְ** for **לְאַרְצֶךָ**. For a similar elision of the initial **ה** of the inf. Hiph. see § 244.

2. When prefixed to a word whose initial letter has simple Sh'wa, the prepositions generally take the shortest vowel () (§ 104. 1. a.), e. g. **בְּדָבָר** for **בְּדָבָרֶה**, **כְּדָבָר** for **כְּדָבָרֶה**, **לְדָבָר** for **לְדָבָרֶה**; but when the Sh'wa is compound, they take the short vowel which corresponds to it (§ 104. 1. b.), e. g. **לְעֵמֶד** for **לְעֵמֶדֶה**, **לְאָכַל** for **לְאָכַלֶה**, **לְחַלֵּי** for **לְחַלֵּיֶה**.

3. When a word commences with **י**, the preposition takes (־), and **י** rests in it, by § 97. 2. a., e. g. **מִיָּמִינִי**, **בִּיָּמִי**.

§ 671. When prefixed to the pronoun **מֶה**, the two prepositions **ב** and **כ** generally take (), thus **בְּמֶה**, **כְּמֶה**; and **ל** takes (), thus **לְמֶה**. They all receive () before certain monosyllabic pronouns accompanied by a pause-accent, e. g. **בָּכֶם**, **כֹּזֶה**, **לָהֶם**. The **ל** also frequently takes () before other monosyllables, e. g. **לָכֶן**, **לְעַד**, **לָרֹב**; and likewise before dissyllabic infinitives whose accent is on the first syllable, e. g. **לְלַחֵךְ**, **לְלַחֵךְ**; or other penacuted dissyllables which have a disjunctive accent, e. g. **לְמִים** Gen. 1 : 6., **לְבִטָּח** Ps. 16 : 9. The reason of the preposition's taking a vowel in these cases lies in the nature of the pause-accent, which prefers to be preceded as well as followed by a consonant with a vowel (see § 109. 2.).

§ 672. When the preposition **מן** is prefixed to a word, its **ן** is assimilated to the letter following, which is shown by a Daghesh forte inserted in the latter when capable of receiving one (§ 77. 2.), e. g. **מִנְחָלֶךְ** for **מִנְחָלֶךְ**, **מִנְחָרֶם** for **מִנְחָרֶם**. But when followed by a guttural,

its short vowel (.) is lengthened into (..) (§ 102. 1. c.), e. g. מֵאֲרֵץ, מֵהָר, מֵעַל; except the strongest guttural ה, before which (.) generally remains unchanged (§ 85. 2. a.), e. g. מֵהָרֵץ.

Prepositions and Adverbs with Suffixes.

§ 673. The prepositions כ, ב, ל, receive the pronominal suffixes, and frequently in a manner peculiar to themselves. When the preposition כ receives a suffix, the syllable מִן is inserted between them. When מִן receives a suffix, it is doubled, the (..) of the second syllable changed into its modification (.), and its ך in each case assimilated to the letter following, which frequently takes a Daghesth, thus with suff. first pers. sing. מִמֶּנִּי = מִמִּינִי for מִמִּנִּי. The following table shows the manner in which each of the inseparable prepositions, viz. ב, ל, כ, and מִן, receives the pronominal suffixes.

SINGULAR.

מִמֶּנִּי	כְּמִוְנִי	לִי	בִּי	C.	1.
מִמֶּהָ	כְּמִוְהָ	לָהּ	בָּהּ	M.	2.
מִמֶּיךָ	כְּמִוְךָ	לְךָ	בָּךְ	F.	
מִמֶּנָּה	כְּמִוְנָה	לָהּ	בָּהּ	M.	3.
מִמֶּנָּה	כְּמִוְנָה	לָהּ	בָּהּ	F.	

PLURAL.

מִמֶּנֶּם	כְּמִוְנֵם	לָנוּ	בָּנוּ	C.	1.
מִמֶּכָּם	כְּמִוְכָם	לָכֶם	בָּכֶם	M.	2.
מִמֶּנָּם	כְּמִוְנָם	לָהֶם	בָּהֶם	F.	
מִמֶּנָּם	כְּמִוְנָם	לָהֶם	בָּהֶם	M.	3.
מִמֶּנָּם	כְּמִוְנָם	לָהֶם	בָּהֶם	F.	

§ 674. The syllable מִן inserted between כ and its suffixes is supposed to be the pronoun מַה *what*, the ה of which is changed into ך on account of the accompanying vowel o, thus כְּמִוְנִי lit. *like* (that of) *me*, כְּמִוְהָ *like* (that of) *thee*. In poetry we find it attached to this and other prepositions to form an independent word, thus כְּמִוְ in (it), כְּמִוְ *like* (it), לְמִוְ *to* (it). The syllable מִן is generally inserted between כ and its suffixes in those cases only where the accent is regularly on the penult, viz. before the suffixes of the singular number and that of the first person plural.

§ 675. The same is to be observed concerning the reduplication of the preposition **מִן** *from*, which generally takes place before the *light* suffixes, viz. those of the first and third pers. sing. and first pers. plur. The **י** of the sec. pers. sing. attracts the tone too powerfully to admit of the compensation of **י** by the insertion of Daghesch, thus **מִיָּךְ** : unless the word be in pause, when the accent falls on the penult (§ 107. 3.), thus **מִיָּךְ** for **מִיָּךְ**. Before the *grave* suffixes, viz. those of the second and third pers. plur., which constantly receive the accent (§ 53. 1.), the reduplication does not take place thus **מִיָּךְ**, **מִיָּךְ** : in the latter person, where the initial letter of the suffix is a guttural, the preceding (.) of the preposition is lengthened into (.) . In poetry this preposition sometimes remains single when receiving the suffixes of the first and third pers. sing., e. g. **מִיָּךְ** Ps. 19 : 23. Job 21 : 16.; **מִיָּךְ** Job 4 : 12., **מִיָּךְ** Ps. 63 : 24. Occasionally **מִן** without a suffix takes a paragogically, e. g. **מִן** Judg. 5 : 14. Is. 46 : 3., **מִן** 30 : 11.

The Preposition and Illustrative Particle מֵ.

§ 676. The *Illustrative* **מֵ** (= **עַל** *it is*, Chald. **ܡܝܢ**, Syr. **ܡܝܢ**, see § 73. 2. b.) is placed before the name of a person or thing, to point out its connection with a preceding or following verb, and corresponds nearly in its use to the Latin *scilicet*, or the English phrase *to wit*. When the verb is active transitive, this particle indicates the *object* of the action which the verb denotes, e. g. "In the beginning God created **הַשָּׁמַיִם** **מֵ** *to wit* the heavens," Gen. 1 : 1.; and as this is the most frequent use of **מֵ**, it has thence been termed the sign of the accusative. Occasionally however we find it employed after the passive of active transitive verbs, and also after neuter verbs; in which case it serves to point out the *subject* (see § 633. 3. *note*). A striking proof that the value and use of this particle is such as we have described, is to be found in the passage **וְהָיָה אֲנִי וְאַחֵי אֲדָמָה** "that they may bring us an answer, *to wit* the way," Deut. 1 : 22.

§ 677. The *Preposition* **מֵ** *with, by, near*, is held to be a contraction for **מִן** *vicinity* from **מִן** *to be near* (§ 77. 2.). This particle is usually employed to denote intimate connection or companionship between one subject of an intransitive verb and another, e. g. "Enoch walked **מֵ** *with* God," Gen. 5 : 24., "fulness of joy is **מֵ** *near* thy countenance," Ps. 16 : 11.

§ 678. Both the illustrative and the prepositional **מֵ** when connected with a following word by means of Makkeph, shorten the vowel

() into () (§ 70. 2. a.). Accordingly when placed before nouns as separate words, the context alone can determine whether אֲנִי or אֶנֶךָ in a given instance be the illustrative particle or the preposition. But when joined to the pronominal suffixes, they are distinguished from each other by taking different vowels, the illustrative particle receiving in such case the vowel *ō*, thus אֲנִי *me*; while the preposition shortens its former () into () (§ 101. 2. b.), and consequently receives Daghest forte in אֲנִי, thus אֲנִי *with me*. The following are the modes in which the suffixes are taken by each.

SINGULAR.

	<u>אֲנִי</u>		<u>אֲנִי</u>	C.	1.
<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	M.	} 2.
	<u>אֲנִי</u>		<u>אֲנִי</u>	F.	
	<u>אֲנִי</u>		<u>אֲנִי</u>	M.	} 3.
	<u>אֲנִי</u>		<u>אֲנִי</u>	F.	

PLURAL.

	<u>אֲנִי</u>		<u>אֲנִי</u>	C.	1.
<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	M.	} 2.
	<u>אֲנִי</u>		<u>אֲנִי</u>	F.	
	<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	M.	} 3.
	<u>אֲנִי</u>	<u>אֲנִי</u>	<u>אֲנִי</u>	F.	

§ 679. Both these particles appear occasionally with (), although not followed by Makkeph, as in Ps. 47 : 5. 60 : 2. Prov. 3 : 12. With the illustrative particle the suffix of the sec. pers. masc. sing. is once written in pause with אֲנִי paragogic, viz. אֲנִי Ex. 29 : 35. for אֲנִי; and also that of the third pers. fem. plur., viz. אֲנִי Ex. 35 : 26. for אֲנִי. The suffix of the sec. pers. fem. sing. is once added to the preposition אֲנִי with its proper vowel of union () instead of (), viz. אֲנִי Is. 54 : 10. for אֲנִי.

§ 680. To some prepositions the fragmentary pronouns are prefixed by means of the vowel (), thus אֲנִי; the prepositions in such cases assuming the form of nouns in the plural construct, which they really are (§ 667. 1.). They consist for the most part of such as include the idea of a substantive, e. g. אֲנִי *after* (hinder part), אֲנִי *between* (interval), אֲנִי *unto* (progress), אֲנִי *over* (height), אֲנִי *under* (lower part). The same vowel of union is taken by the preposition

אל *to*, probably to distinguish it from אל *god*. Frequently they assume the form of the plural construct when without a suffix, e. g. עלי Num. 24 : 6. Job 6 : 25. 29 : 3., ערי Num. 24 : 20, 24., אלי Job 3 : 22. 5 : 26. 29 : 19. The preposition בין occasionally takes the feminine plural termination ור, to which the suffixes are added as to nouns in the feminine plural (see § 587. 2. *b.*), thus בינורינו. To the four prepositions אחור, אל, על, and בין, the suffixes are joined as follows.

SINGULAR.

ביני	עלי	אלי	אחורי	C.	1.
בינֶיהָ	עֲלֶיהָ	אֵלֶיהָ	אֲחֵרֶיהָ	M.	} 2.
—	עֲלֶיהָ	—	אֲחֵרֶיהָ	F.	
בינֹו	עָלִיו	אֱלִיו	אֲחֵרָיו	M.	} 3.
—	—	—	אֲחֵרֶיהָ	F.	

PLURAL.

בינורינו	עֲלֵינוּ	אֵלֵינוּ	אֲחֵרֵינוּ	C.	1.
בינֵיכֶם	עֲלֵיכֶם	אֵלֵיכֶם	אֲחֵרֵיכֶם	M.	} 2.
—	—	—	אֲחֵרֵיכֶן	F.	
בינורָם	עֲלֵיהֶם	אֵלֵיהֶם	אֲחֵרֵיהֶם	M.	} 3.
—	—	—	אֲחֵרֵיהֶן	F.	

§ 681. The remaining prepositions receive the suffixes without any peculiarity, e. g. בעד, לבר, בגלל, בלתי; *first. pers.* בעדִי, לבדִי, בלתי, בגללִי; *sec. pers.* בעדְךָ, לבדְךָ, בלתיך, &c.

§ 682. Some adverbs are by their meaning rendered capable of receiving the fragmentary personal pronouns; and as they include for the most part the idea of action or existence, they take the suffixes of the verbs, and frequently with an intervening *נ* epenthetic, e. g. הֵן or הִנֵּה *behold*, עוֹד *yet*, יֵשׁ *it is*, אֵין *it is not*, אֵי *where*.

1. הֵן, with הֵן parag. הִנֵּה. *First pers.* הִנֵּה *behold me*, Is. 65 : 17, 18., הִנֵּה *behold us*, Jer. 3 : 22.; when in pause, the first *נ* retains its vowel (.), and consequently receives Dagghesh conservative (§ 33. 1.), e. g. הִנֵּנִי Gen. 22 : 11. Is. 65 : 1., הִנֵּנִי Job 38 : 35.; occasionally it takes (.) for (.), which gives rise to an additional Dagghesh in the second *נ*, e. g. הִנֵּנִי Gen. 22 : 7. 27 : 18., הִנֵּנִי Gen. 44 : 16. 50 : 18. Num. 14 : 40. *Sec. pers.* masc. sing. הִנֵּךְ, once הִנֵּכָה 2 Kings 7 : 2., in pause הִנֵּךְ; fem. הִנֵּךְ, in pause הִנֵּךְ Gen. 16 : 11.; masc. plur.

הַנָּקֵם Deut. 1:10. *Third pers. masc. sing.* הָנֹכַח Num. 23:17. or הַנָּחִיז Jer. 18:3., plur. הַנָּחִים Gen. 47:1.

2. עוֹד. *First pers.* עוֹדֵנִי. *Sec. pers.* עוֹדְכֶם, עוֹדְךָ. *Third pers.* עוֹדָהּ for עוֹדְנָהּ Gen. 18:23., עוֹדָם.

3. בְּלֹתִי. *First pers.* בְּלֹתִי Hos. 13:4. *Sec. pers.* בְּלֹתְךָ 1 Sam. 2:2.

4. יֵשׁ. *Sec. pers.* יֵשְׁכֶם, יֵשְׁכִי or יֵשְׁכֶם Deut. 13:4. *Third pers.* יֵשְׁנָה Deut. 29:14. 1 Sam. 14:39. 23:23.

5. אֵינִי constr. of אֵין. *First pers.* אֵינִי. *Sec. pers.* אֵינְךָ. *Third pers.* אֵינָהּ for אֵינְנָהּ, אֵינָם Gen. 7:8., אֵינָם, poet. אֵינֵינוּ Ps. 73:5.

6. אֵי constr. of אֵי, with הַ parag. אֵיהָ Gen. 22:7. *Sec. pers.* אֵיכָּה Gen. 3:9. *Third pers.* אֵינִי Ex. 2:20., אֵיִם Is. 19:12.

CONJUNCTIONS.

§ 683. *Conjunctions* (מְלִי הַחֲבִיר) are particles which connect two or more simple sentences, or those parts of such sentences as do not coincide, and thus serve to combine them into one. They are mostly derivative, and consist of one, two, or three letters each; they are formed from other particles, from pronouns, or lastly from verbs. We shall divide them according to their force and signification into copulative, conditional, causative, and disjunctive.

§ 684. The simple *copulative* conjunction *and* is represented in Hebrew by the inseparable particle וְ, called וְ conjunctive, which is used to point out a close connection between the word to which it is prefixed and the one preceding it, e. g. אָדָם וְאִשְׁתּוֹ *Adam and his wife*. There are likewise two separable copulatives, וְנָם and וְנָם also. The וְ conjunctive is originally prefixed with Sh'wa; but frequently the laws of Hebrew orthoëpy cause it to receive a vowel. Thus,

1. When prefixed to a word whose first letter has Sh'wa, in order to prevent the concurrence of two vowelless letters, the conjunction וְ, instead of the vowel *i*, which it should take by the general rule § 104. 1. *a.*, prefers its homogeneous *u*, in which it quiesces (§ 92. 3.), e. g. וְבָאָרְץ for וְבָאָרְץ, וְדָבָרִים for וְדָבָרִים.

2. When followed by וְ, the latter causes the conjunction to take its homogeneous vowel *i*, in which it then rests, e. g. וְיָהִי for וְיָהִי, וְיָמִי for וְיָמִי. The influence of וְ reaches the conjunction even through an intervening וְ or הַ, and causes it to take the same vowel (§ 19. 3. *note.*), e. g. וְהָיָה Josh. 8:4. Zech. 8:13. for וְהָיָה, וְהָיָה Ezek. 37:5, 6, 14.

3. *a.* When followed by one of the letters ב, פ, מ, of the same organ (§ 6), ך conjunctive rests in its homogeneous *u*, even when, such initial letter being provided with a vowel of its own, the first rule above given does not apply, e. g. וּבְרַחֵם, וּבְרַחֵם, וּבְרַחֵם. This peculiarity arises from the difficulty of enunciating two labials in immediate succession;* which must be done were the utterance of the ך allowed to depend on the vowel of the succeeding letter, as וּבְרַחֵם, &c. : to prevent this, the laws of euphony compel the labial ך to resign its consonantal power, and rest in its homogeneous *u* (§ 92. 3.).

b. When the first syllable of a word bears a disjunctive accent, a prefixed ך conjunctive generally takes (ׁ), in order that the accent may be preceded by a vowel (see § 671), e. g. וְלִיָּלָה Josh. 1 : 8., וְשָׁמַן וְצָרִי Ezek. 27 : 17. And even if the first letter be a labial, e. g. וְצָרִי Gen. 1 : 2., וְבָא 1 Sam. 18 : 16., וְפָחַח וְפָחַח Is. 24 : 17., וְמָתִי Gen. 19 : 19., וְמָתִי Ezek. 28 : 8.

§ 685. The *conditional* conjunctions are אִם and כִּי *if*, אִם *if not*, but, אֲזַי *then*, לִי *if*.

§ 686. The *causal* conjunctions are אֲשֶׁר *that, because* (ὅτι, *quod*), כַּאֲשֶׁר *as, so as* (quemadmodum), יַעַן *because*, לְכֵן or כֵּן *therefore*, לְמַד *wherefore*, לְמַעַן *on account of*, עַקֵּב *because*, פֶּן *lest*.

§ 687. The *disjunctive* conjunctions are אֶל, לֹא and בִּלְבֹד *not*, אֲדָּה *but*, רַק *only*, אוֹ, אוֹ *or*, לִיָּלָה *unless*.

Remarks on Wav Conjunctive.

§ 688. The particle *Wav Conjunctive* (וַיְהִי), the explanation of whose origin was long left unattempted, has lately been fancifully supposed to derive its connecting power from the meaning of its name, וַיְהִי *a hook* ! We hope, however, to be able to show satisfactorily that both the origin and force of this particle are to be found like those of ך conversive in the verb of existence וְהָיָה = הָיָה.

§ 689. If we examine into the nature of the simple conjunction, we shall find that its chief use is to connect nouns and verbs, or the names of things and actions, by means of the fundamental idea common to both, viz. that of *existence*. In the phrase, "Moses and Aaron preached

* For the same reason in both Sanscrit and Greek, when two aspirated syllables concur, the first aspirate is changed into a mute, e. g. *πεφίληκα* for *πεφίληκα*.

and prayed," the first *and* serves to connect the state of existence implied in the name *Moses* with that of *Aaron*, and the second to connect the verbs *preached* and *prayed* by the common medium of the existence inherent in both. It thus prevents the necessity for repeating those parts of two or more simple sentences which coincide by connecting together those which do not. So that the single proposition, "God created the heavens *and* the earth," is equivalent to "God created the heavens," "God created the earth;" and by connecting both their subjects and predicates, the phrase given above is made to contain the four following distinct statements, viz. "Moses preached," "Moses prayed," "Aaron preached," "Aaron prayed."

§ 690. The Hebrew conjunctive particle ׀ is, we are satisfied, a fragment of the verb of existence ׀ָ׀ָ = ׀ָ׀ָ, which, being prefixed to the name of a person, a thing, or an action, connects with it the essential part, viz. the existence, of a preceding noun or verb.* When employed as a mere conjunction, it is destitute of a vowel; but when prefixed to a verb in the future tense for the additional purpose of converting it into an imperfect, it takes the vowel (ֿ) (see § 214. 1.). As the two particles ׀ and ׀ have thus an identity of origin, it is easy to conceive in what manner the latter acquires its conjunctive as well as conversive power (§ 214. 1.).

§ 691. This hypothesis, which deduces the definite article ה, ׀ conjunctive, and ׀ conversive, from the same source, presents us with the means of throwing light on certain phenomena which have not hitherto been satisfactorily explained. We allude to the fact, that in the Samaritan text of the Pentateuch we find ה employed for ׀ conversive, e. g. ׀׀׀׀׀ Gen. 1:15. for ׀׀׀׀׀, ׀׀׀׀׀ 7:12, 17. for ׀׀׀׀׀, ׀׀׀׀׀ 7:23. for ׀׀׀׀׀, ׀׀׀׀׀ 14:13. for ׀׀׀׀׀, &c., and for ׀ conjunctive, e. g. ׀׀׀ Gen. 1:16. for ׀׀׀, ׀׀׀׀ Ex. 3:19. for ׀׀׀, &c.; and *vice versa* that ׀ is sometimes used for the article ה, e. g. ׀׀׀׀ Gen. 17:21. for ׀׀׀׀׀, ׀׀׀׀׀ 22:29. for ׀׀׀׀׀, ׀׀׀׀׀ 25:13. for ׀׀׀׀׀, &c. (See Gesenius's *Lehrgebäude*, § 87. Anm. 3.). We would merely ask in conclusion, On what other principle than a community of origin and consequently of radical meaning can the frequent interchange of these particles be accounted for?

* As a proof of the origin of this particle, we occasionally find it employed in lieu of the verb of existence, e. g. ׀׀׀׀׀׀׀׀׀ in *Ramah*, THAT IS, in his city, 1 Sam. 28:3. Comp. Ps. 68:10. Job 10:17.

INTERJECTIONS.

§ 692. *Interjections* (מלי הקריאה) are for the most part isolated exclamations which express some strong emotion of the mind, as grief, joy, fear, anger, &c. On this account they present of all words the most inartificial appearance, consisting for the most part of simple guttural sounds, e. g. *oh*! or stronger *oh* Ezek. 30 : 2., or still more strongly *ach* (Germ. *ach*) 6 : 11. The weaker form is used with a slight preceding aspiration to denote astonishment or fear, thus *ah*; and the stronger form with a stronger preceding aspiration, to indicate joy or malicious triumph, thus *ah* Ps. 40 : 16. Lamentation, threatening, or the prediction of misfortune is made by the interjection *ah* Is. 1 : 4. 10 : 1, 5., Amos 5 : 18., and more emphatically by its repetition, thus *ah* Amos 5 : 16. For the same purpose is employed the slighter aspirate *ah* with a terminating vowel, thus *ah* Ps. 120 : 5.; which once appears in a harder form produced by allowing the lips to come in contact, viz. *ah* (*oh woe!*) Prov. 23 : 29. Sometimes though rarely we meet with the acute sound *ah* Ezek. 2 : 10. or *ah* Eccl. 4 : 10. 10 : 16.

§ 693. Some interjections, the majority of which indicate an earnest desire for the performance of an act by another, are formed from imperatives, e. g. *give then! come then!* imp. with *ah* parag. from *give* to *give*; *see! behold!* *ah* or *ah* *lo!* *behold!* *hush!* from *hush*; *woe is me!* from *ah* with pron. suff.; *far be it!* *ah* from *ah*; *pray!* for *ah*; *id.*

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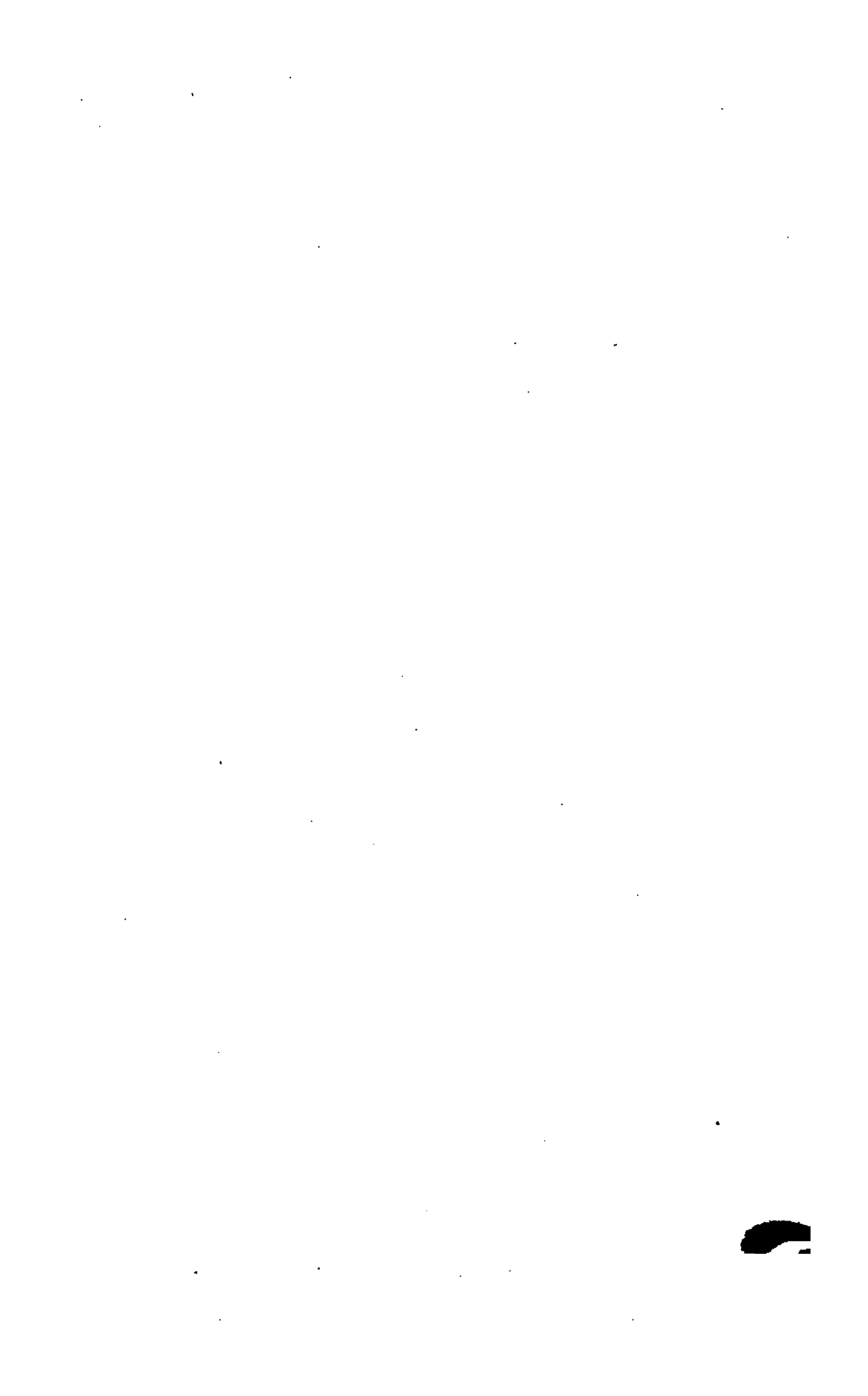
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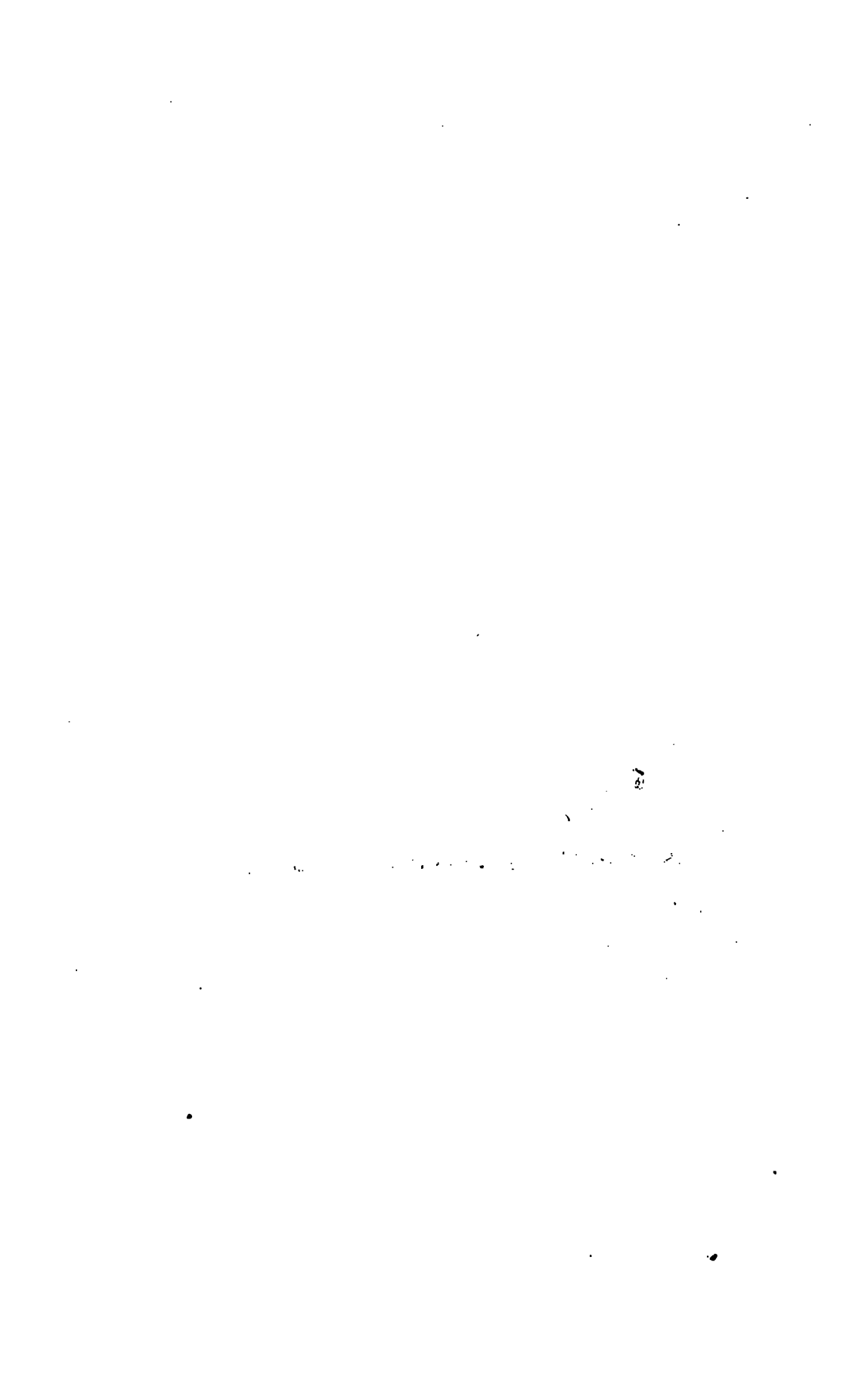
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